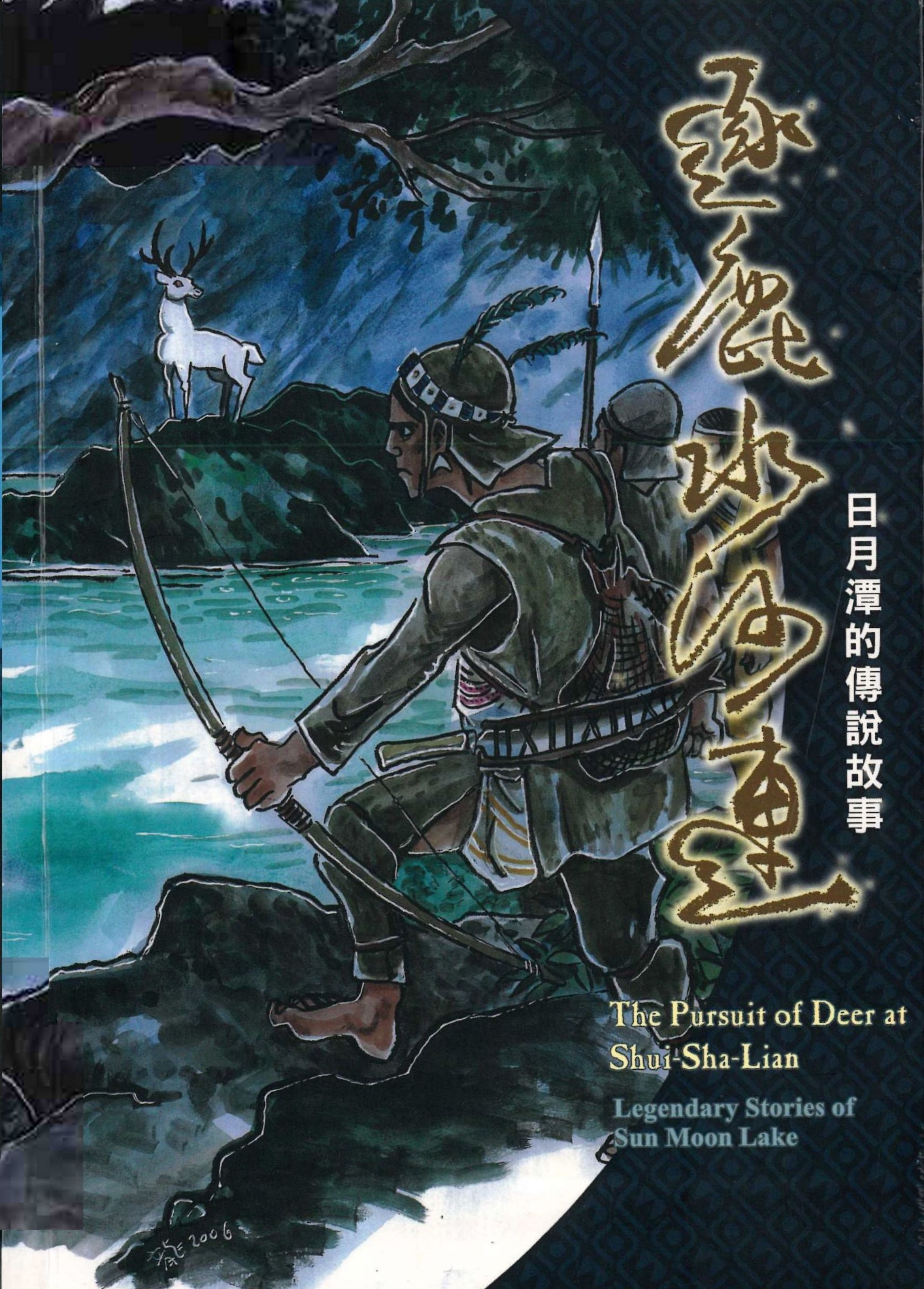

逐鹿水沙連
日月潭的傳說故事
The Pursuit of Deer at
Shui-Sha-Lian
Legendary Stories of
Sun Moon Lake


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交通部觀光局
日月潭國家風景區管理處
Sun Moon Lake National Scenic Area Administration Tourism Bureau
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漢族與其他族群的傳說故事篇

Legendary Stories of the Han Tribe and Other Ethnic Groups









序

逐鹿水沙連

日月潭秀麗的山水和豐富的人文特色，自古即流盪著叩人心弦的傳說故事，其內涵就像日月潭的美景一般，令人心神盪漾。而傳說故事無論是歷史事件或民間軼事的記敘與評價，或人們對週遭環境浪漫幻想的編織，在在都訴說著人與人、人與地、人與天之間的親密關係與變遷過程，更營造出日月潭國家風景區獨一無二的特性與魅力之處。

在早期先民拓墾的過程中，由敬畏大自然的意念，而發展出人與湖泊的神話故事，是日月潭饒富教化意義的文教資產，而逐鹿水沙連的邵族更以日月潭做為族人生息之地，代代相傳的祖靈信仰、生命禮俗、歲時祭儀、從中發展出的神話、傳說與禁忌，豐富了邵族文化的精神與內涵。漢人移墾日月潭地區後，更將族群文化推向風雲際會的舞台，這其間，土地的競爭、信仰的衝突、文化的此消彼長

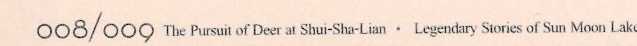


相互輝映著多采多樣，可歌可泣的歷史情節，更豐盈了日月潭傳說故事題材。

本處自成立以來，先後出版不計其數的叢書，例如：《邵族風采》、《日月潭史話》、《台灣的心臟》、《日月潭寫漁》、《車埕歲月》、《明潭憶舊》、《青龍山脈》、《來去水沙連》、《散步琉璃湖》、《日月潭寄情》、《日月潭畫情》…等等，從史料、文學、藝術、地理、生態等個個面向蒐整日月潭各類文獻，但是傳說故事的蒐集，本書可算是首例，經由文史工作者嚴密的口訪、田野調查、研究，將日月潭眾所周知或鮮為人知的傳奇故事、神話傳說，透過文學之筆觸，賦予寬廣、衍展的創作空間，讓故事將一個地名鮮活起來，除可呈現日月潭更多樣的特色風情，更充實觀光遊憩的解說內涵，使到訪的遊客，因為故事，將旅遊經驗烙入記憶深處，而永生難忘！更重要的是，期盼從這些傳說故事當中，能為日月潭地區發展出獨具特色的「產業文化」，這不僅是一種夢想，更是一項行動的起步。

交通部觀光局日月潭國家風景區管理處

處長 林芳明



FOREWORD

The Pursuit of Deer at Shui-Sha-Liang

Mr. Lin-Fang-Min
Head of Department
Sun Moon Lake National Scenic Area Administration

The rich natural sceneries and the abundant cultural specialties at Sun Moon Lake have given rise to numerous deeply moving legendary stories, all of which help to reflect the stunning sights of the lake.

Legendary stories are closely related to the much documentation and comments people have had over the years, either about historical facts or about past happenings. They also reflect the close relationship people have had with their immediate physical surroundings in the past, as well as the various changes people have been through over time. On the whole, legendary stories of Sun Moon Lake are exceptionally unique, not only do they relate to several well-known tourists sites; they also help bringing out the charming nature stunning sights of the lake.

Back in the old colonial days, people were in awe of the forces of nature, and due to this sense of respect people had towards their environment; numerous legends were developed as a result. Overtime, these stories have became the







fountain of knowledge for Sun Moon Lake, especially the well - known " Deer-Chasing Legend" of the culturally rich Thao tribe.

Sun Moon Lake has always been the historical stage for the Thao people where a large number of legends stemmed from their religious beliefs, traditions, historical facts, and spiritual values. The cultural diversity of the area was made even richer after the Han people moved into this area. Addition of the Han people gave rise to more legendary stories that showed the various fights between the two tribes. Not only did conflict exist between their different cultural and religious values, they also had numerous fights for land over the years. The tears and blood shed in the past as a result of the many disputes further enriched the legendary stories of Sun Moon Lake.

Since the establishment of the Sun Moon Lake National Scenery Bureau, a large amount of books have been published, all of which were related to the historical facts, the literary values, the arts and crafts, the geographical truths and the ecological perspectives of Sun Moon Lake. Nevertheless, despite the wide range of publications so far, none has focused on the many famous legends known to date.

This book was made possible by investing a tremendous amount of time in interviewing people and researching for historical facts. Legendary stories were then made alive through the literary beauty of the author's writing, all of which help reflect the geographical exquisiteness of the site. All the stories serve as a valuable assets for the tourists at Sun Moon Lake, not only do they provide the visitors with the historical origins of a location, they also contain a thorough explanation of the sightseeing values associated with each site.

Most importantly, we wish to help developing an even stronger cultural industry with publications as such. We are determined to take active steps in building a brighter future at the Sun Moon Lake National Scenery Bureau, and we firmly believe that this is not only a dream yet to be realized, but an action to be taken seriously.







邵族傳說故事篇
Legendary Stories of the Thao Tribe

邵族的發祥傳說
The Legend of the Thao Tribe

邵族原鄉

邵族的祖先以前居住在現在稱為嘉義的地方，當時勢力強盛，因此明朝的軍隊前來包圍並且攻擊邵族，邵族就跟明朝的軍隊打仗，但邵族顯然不是明朝軍隊的對手，結果邵族吃了敗仗。邵族人就逃到現在叫做阿里山的地方去避難，並且在那裡建立起家園，族人在那裡蓋房子，開闢叢林做為耕作的園地，族人都很勤奮的工作，種植小米、玉米、地爪，芋頭和苧麻，而婦女則煮飯和織布。大家的衣食無缺，族人的生活都很安逸，而年輕人出去狩獵，若得到山豬、山羌等獵物時，就分送族人。在黃昏時，男女老少都聚在一起吃獸肉，大家都很快樂，於是擊杵舂石音和跳舞，有的人彈口簧，也有女人在唱歌，而老一輩的長老則藉機講述祖先豐功偉業的事蹟，並期勉年輕人要自我約束，不要做出違背祖先的事情，族人的生活相當快活且愜意，每一年都有好的過年，邵族的人口於是漸漸增多了。

The Thao Origin

The Thao ancestors originally lived in an area known as Chiayi today, and were well-known for their powerful force. Due to their









increasing power, people of the Ming Dynasty felt threatened and so they sent a group of troops to fight with the Thao tribe. Even though the Thao people were extremely strong, they were defeated in the end.

After their loss in the fight, they retreated to another area known as the " Ah-Li Mountains" today and eventually settled down there. Apart from building their new homes, they also engaged in numerous agricultural activities there by planting a wide variety of crops such as wheat, corns, sweet potatoes, and taros.

Young men frequently went on hunting excursions while women busied themselves with daily house chores, as well as weaving works. Quarries were always shared among the tribe as the Thao people gathered in groups at sunset to enjoy their food, while the young ones danced and sang to the music. Due to their continuous hard work and contribution, the Thao people led a good life there and their population increased year after year.

白鹿傳奇

一年過了又一年，因為準備要再過新年，族中的年輕人都出去打獵。在狩獵途中，同去的那隻獵狗發現一隻白鹿，因為族人在過去未曾見過白色的鹿，於是狩獵隊員便隨著獵狗去追逐那隻白鹿，一直追逐到了黃昏，雖然狩獵隊員有一點疲倦，但是大家都不敢輕言放棄，天漸漸黑了，狩獵隊的長者說：「停止追白鹿吧！讓我們在叢林中過夜，守住這隻白鹿。」

第二天天亮了，同去的那隻獵狗又去追那隻白鹿，但只見牠在叢林中繞來繞去，狩獵隊員都追逐不到白鹿。一直到黃昏時，那隻白鹿竟然跳入溪中避難休息，獵狗和狩獵隊員都找不到牠的蹤跡，狩獵隊的長者說：「停止追逐吧！因為我們已經沒有食物可吃了！」於是長者派了幾位年輕人回去取食物，而狩獵隊成員又在叢林裡渡過了一夜。

隔天一大早，他們又放獵狗去尋找白鹿的蹤跡，很快的獵狗就發現白鹿了，狩獵隊成員緊隨在後。

The Legend of the White Deer

Many years passed by after the Thao's settlement on their new land, and it was time again for their annual





New Year celebration. In order to prepare for this special festive occasion, a group of young men decided to go out hunting. Soon after they started their journey, their hounds discovered a rare white deer which none of them had seen before.

Due to such an unusual discovery, the hunting group decided to chase after the deer with their hounds, but no matter how hard they ran, the hunt turned out to be extremely difficult and unsuccessful. Finally at sunset, the leader of the hunting group announced that they would spend the night in the mountains so as to keep an eye on the white deer.

The chase continued on the following day, but the white deer still could not be captured. Then just before sunset on the second day, the white deer jumped into a near-by stream out of its own exhaustion and the group lost sight of it. Disappointed, the leader comforted the rest of the hunting group and called for a stop to the chase as they had ran out of food supply. He then sent some people back to the village for more food while he and the other group members remained in the mountains for another night. When the hunters woke up in the morning, they began looking for the white deer straight away and it was soon found.

發現日月潭

獵狗一直追著白鹿，狩獵隊也尾隨在後追逐，追到了一個叫做tibula的地方（今久美一帶），接著又沿著溪繼續的往前追逐，追到一個叫做「益則坑」（aksa）的地方，白鹿還是一直往前衝，而狩獵隊員亦繼續在後面追逐，結果到了一個美麗的湖泊，族人就把這個湖泊稱為zintun，白鹿就在湖邊叫做「白山」（puzi、土亭仔）這個地方停了下來，瞬息間這隻白鹿跳入湖中，狩獵隊員眼睜睜的看著白鹿在水中游過去，獵狗也隨著跳入湖中，游水追過去，但這隻白鹿竟然消失不見了，獵狗不得不回到白山來，而狩獵隊的隊員則在白山悵然的眺望著白鹿消失了。

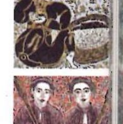
狩獵隊聚集在白山，大家都對沒有獵到這隻白鹿而感到遺憾，在悵然中竟然發現在白山就有許多山羌獸類，此時獵狗開始追逐起山羌，狩獵隊員順利的捕獲到許多山羌，狩獵隊的成員有一部份的人開始升火烤山羌，有一部份的人則繼續獵山羌，他們在湖邊清洗山羌的內臟時，瞬息之間湖中游來許多魚，這些魚聚集過來想吃山羌的內臟，這種魚他們過去不曾看過也不曾吃過，年輕人嚇了一跳，便用刀去砍魚，於是就把魚和山羌肉一道拿去烤，烤熟了以後，大家聚集在一起要吃這些烤山羌肉和魚，當有一些年輕人要吃魚的時候，有一位年長者對年輕人說：「你們年輕人先吃羌肉，暫緩吃魚，不知道這種魚好不好？我是老人先吃看看！」

The Discovery of Sun Moon Lake

After the hunters re-discovered the white deer, they ran after it immediately with their hounds. They ran past a place called "tibula", then another location called "aksa". At last, they reached







a beautiful lake called "zintun" where the white deer suddenly jumped into the lake at a location known as "puzi", leaving the hunting group in total frustration. The hounds followed the white deer into the lake, but in the end, the white deer disappeared again. The hunting group had no choice but to return to "Puzi" after all the hard work.

Although the group was extremely upset about the loss of the rare white deer, they realized that there were a lot of other animals at "puzi", so they started hunting again. After a short time, they ended up with a lot of prey. They then divided the group into two halves, where one part of the group began building up fire for the barbecue while the rest of them kept on hunting for other animals. Some people also began cutting up the meat and washed the animals' internal parts in lake, leaving some of the internal organs in the water. This eventually attracted a large school of fish and people were all surprised at this rare scene because they had never seen fish of that kind before. They then caught the fish and barbecued them along with the meat.

Just when they were about to eat the fish, one of the senior members said to the rest of them that they should eat the meat first but not the fish because the fish species was unknown to them. The old man then volunteered to taste the fish first.

長者夢見白衣美女

吃過了山羌肉和魚，天色漸黑了，大家便在湖邊的白山過夜。大家都睡著了，到了半夜，狩獵隊員中有一個年長的人夢見一個美女穿著白衣來對他說：「你們搬到這裡來蓋房子、做園子，你們的生活會很好。這裡有山、有平地、有湖泊，你們在這裡建聚落就對了。這裡的山上有野獸可捉，湖中有魚蝦可抓，湖邊有平地可以耕作，你們在此建立家園以後，族人的人口會增加很多。那隻帶你們到這裡來的白鹿就是我。」這位年長者醒過來後，想起了這個夢，當天亮以後，他把這個夢告訴了年輕人。年長的長者說：「我昨夜夢見了一個白衣美女，她說咱們要到這裡來蓋房子、做園子，生活會很好，這位白衣美女就是那隻白鹿變的。」年輕人都很贊同。一個年輕人問長者說：「你昨天吃了那魚肉怎麼樣了？」長者說：「魚吃了很好，沒有異樣，身體感覺到很舒暢。」這位長者更說：「你們年輕人，大家都可以吃魚。」於是年輕人都去抓魚，並且都吃了魚，大家都認為這種魚真的很好吃，他們把多餘的烤魚，要帶回去給在家的人做禮物。

The Dream of the Lady in White Rope

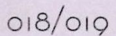
Therefore, the old man tasted the fish alone while the rest of the group enjoyed the barbecued meat for dinner. After their meal, the sky darkened as the evening approached and the Thao people started getting ready for another night beside the lake.

At midnight when everyone was in deep sleep, the old man suddenly woke up from a dream where a









gorgeous-looking lady dressed in white rope talked to him. She advised the old man to move the whole Thao tribe to this new area in order to have a better life. Not only was the area rich in natural resources such as fish and shrimps, the environment would also enable the Thao people to yield a wide variety of crops. In addition, she also said that the Thao tribe would prosper for many generations should they decide to make the move. Finally, she made a confession to the old man saying that the white deer they chased for many days was actually the lady herself.

The next day, the old man told the rest of the group about his dream, and after listening to his description, everyone agreed with the idea of moving to this place. One young man then asked the old man about the fish he ate the night before. The old man said that the fish was very tasty and there was nothing wrong with it. Without further hesitation, all the young men made their way to the lake and caught a lot of fish. They ate the fish straight away and were amazed with the succulent taste; all of them brought back the rest of the barbecued fish to share with families at home.

準備遷移新樂園

全體狩獵的成員，大家揹起籐簍，拿著弓箭，牽著獵狗，一個跟著一個，往回程歸去，為了能夠再回來，他們把走過的路都做上記號。他們平安的回到了阿里山的家，年輕人告訴族人說：「我們在打獵時，因為追逐白鹿而到達那有湖泊的地方。」頭目很高興的歡迎狩獵的成員回來說：「你們個個都是很勇敢的年輕人，竟然能到那麼遠的地方去。」狩獵隊伍中的這位長者對頭目說：「我們到了一個有湖泊的地方，那是美麗的園地，可供我們世世代代的子孫在那裡生活，在那裡可以衣食無缺。你是否考慮咱們都遷移到那個地方去。」頭目聽了以後說：「你們全體年輕人要聚會商量遷移到那邊去的事情，若全體贊成，我們就遷移到那邊去！」於是全體族人都齊聚到頭目家去商量。在會議中大多數的人都贊成，也有少數的人持反對意見。族人商量後去向頭目說：「假若要遷移過去，是什麼時候？」頭目回答道：「假若要遷移過去，要等到沒有下雨時，並且把咱們所種植的作物完成收穫後，那時再遷移過去。」年輕人很興奮地回答道：「等我們把農作收割之後，就可以遷移過去了」。

待作物成熟後，邵族的人就開始收成，有的人在割稻，有的人收成玉米，有的人收成紅豆，有的人收成樹豆和綠豆。邵族的人把這些收成的糧食都囤積起來。頭目說：「要遷移的人，需要準備好糧食和東西，有大豬的人就把牠殺了，牛隻也要宰殺，並且把肉烤好，以便半途中佐餐之用。」於是族人開始殺豬和烤肉。女族人在舂米，有玉米和小米，他們都把這些米糧舂到成為白色，便於攜帶和煮食。

天不下雨了，正是族







人遷移到新園地的好時機，頭目把全體邵族的人聚集起來，對大家說：「你們要遷移的人要把糧食都準備妥當，在第二天當天還未亮時就要動身，並且在行前要行鳥占，聽聽聖鳥的啼聲和觀看聖鳥的飛向，若得吉占，就可以順從。」

第二天一大清早，族人行鳥占得吉占後，所有的族人聚集在頭目家，首先由頭目說吉祥的話來祝福大家，希望到湖泊的行程都能平安。祝福之後，族人旋即上路，全體列成一縱隊，一個接著一個，有年輕人、女人和小孩，大家開始往湖的方向前進。女人的背上揹著裝有糧食和肉乾的背簍，大孩子牽著豬，也有牽羊的，更有人牽著牛，族眾列隊往目的地的方向前進，沿途邊唱著悅耳的歌謠，對未來充滿著憧憬和希望。年輕人走在最前面，擔任前導和開闢道路。其中有些不跟隨遷移的人，只能居住在阿里山，而有一部分的族人，走到tibula時，看到了平地，就想留在此地建立家園，就說：「我已經沒有力氣走到有湖的地方去了，我要在這裡建立園地。」年輕人告訴族人說：「來！不偷懶的族人繼續前進吧！要走到有湖的地方去，那裡可供咱們世世代代的子孫在那裡生活。」於是不偷懶的族人才能有福蔭來到這有湖的地方。

Preparation for the Move

All members of the hunting group lined up in a marching procession with their baskets, bows and arrows. Together with their hounds, they made their way back to the tribe. In order to find this special piece of land upon their next return, they made obvious marks all the way as they walked back to their village. After their safe return at the Ah-Li Mountain, the younger ones told the rest of the people about their chase of the rare white deer and the discovery of the beautiful lake. After listening to their descriptions, the leader of the tribe merrily praised the hunting group for their great courage and bravery.

Then the old man of the hunting group who had dreamed of the lady in white rope told their leader about the beauty of the lake, and the rich resources in that area. He insistently persuaded the leader to move the whole tribe to the new area. The leader asked everyone in the tribe especially the younger members for their opinions, and if the idea was agreed among the tribe, they would then move to that area.

So everyone within the tribe gathered at the chief's house to discuss this particular matter. Although the majority of the people agreed with the idea of moving, there were also people who were against it. People then went and asked the leader about the right time to move should they decided to take action, the leader told them that if they decide to move, they would have to wait after their annual harvest when the raining seasons finishes. In response, the tribal people happily announced with great excitement that they would move to the new land once they finished harvesting.









They waited patiently for many months, and when the time finally came, they started harvesting in a cooperative manner. Some of them worked on the rice fields while others harvested other crops such as corns and beans. They accumulated all their food supplies in order to prepare for their intended long trip. The leader also commanded his people to kill some of their cattle and to barbecue the meat, so that they would have enough food on the way. Women also worked on pounding the rice continuously until the rice resembled a white color in order to remove the husk. Not only would this give the rice a much longer preserving life, it would also be much easier for the people to carry on the trip.

At last, a strong shaft of sunlight drew an end to the raining season one morning; the leader of the Thao tribe gathered all his people together and asked them to get everything ready for their big move the following day. He said that all people must get up before dawn and the unique divine practice using the birds must be carried out. He also asked the people to pay extra attention to the direction of the birds' movements and chirping sounds, they would only make their big move if good signs were predicted.

On the following day, people rose early in the morning to carry out their divine rituals, and a lot of good signs were predicted for the intended journey. People then congregated at the leader's house for his blessings before they head towards the new land. Young men led the way by marching at the front and women followed at the back carrying numerous baskets full of food. Children also helped by keeping an eye on the cattle, all of them worked in a cooperative fashion and sang all the way, everyone was full of hope and excitement. Half way through their long journey, some people were troubled by the many hardships during the trip and wanted to settle down on near-by lands. However, the younger members continuously encouraged the group not to give up easily. Unlike people who didn't want to leave the Ah-Li Mountains, they were extremely blessed to have the opportunity to move to the lake, so they must keep going until they reach their final destination the lake.

遷來白山
(puzi土亭仔)

從tibula（今久美一帶）來到這有湖的白山（puzi）要走三天的路程，抵達湖泊時，大家看到美麗的湖景時都很高興。到達白山後，族人放下背上所揹的東西和糧食，就在那裡休息，頭目暗中非常高興，便向族眾說：「這裡真是個好地方！我們就在此地建立家園。」因為總共走了十八天的路了，大家都很疲憊，頭目說：「大家辛苦了，我們就在此休息吧！過了六天之後，我們才來蓋房子。」

六天後，全體族人動員起來，連女人也全力以赴，年輕的人開始磨斧頭和佩刀，接著便帶著工具去砍伐木材，來作為蓋房子的柱子，有的人去抽籐子的柱子，有的人去找竹子，有的人去抽芒萁（俗名：毛枝），有的人去割茅草，有的人剷平地基，有的人在蓋房子，女人在編竹子要







做牆壁，年老的人則在挖洞要豎起柱子，大家同心協力，任何人都不敢閒著，一天分成四班在蓋房子，大約花了一個月的時間，便把房子都蓋好了。

房子蓋好以後，大家又開始開闢園地，用來種植作物，族人勤奮的工作著，連女人也來幫忙，大家分工合作，一段時日之後，男人暫停開闢園地的工作，他們一夥出去打獵，也到湖邊去鏢魚，為的是能給頭目、女人和小孩都有豐盛的食物。

Move to Puzi

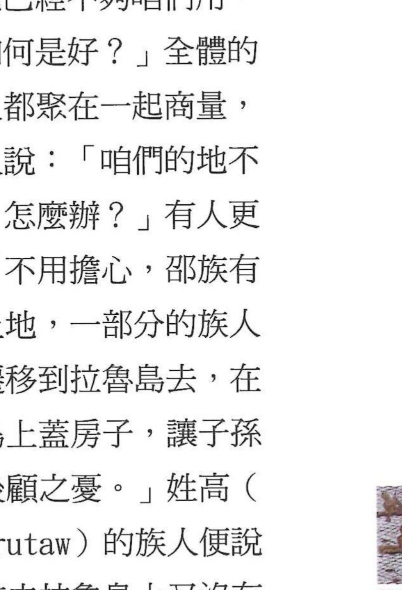
It took them three days walking from "tibula" "to" "puzi", and when they finally arrived at their destination, everyone was impressed by the stunning view of the lake. They then put down all their belongings and took a long break after their arrival. The leader was very impressed with that place and made an announcement to his people that they would settle down there. Everyone was exhausted after eighteen days of walk, hence, the leader made another announcement to his people that they would rest for six days before starting their settling work.

Six days quickly passed, and people started building houses on the new land. The younger ones went looking for timber with their equipments while others searched for building materials like bamboo or rattan. Women also invested a lot of hard work by weaving bamboo together to make walls for their shelters. Even older members of the tribe put in their effort, they dug many holes on the ground so that columns could be set up for their new houses. Everyone in the tribe combined their effort together and in a month's time, they finished all their house building work.

Nevertheless, they still had plenty of other jobs to accomplish such as to find spare land for farming so that they could yield their own crops again. Not only men, women were also involved in all kinds of hard work. In addition, men also went hunting and fishing so as to provide enough food for women and children.

在lalu島建立新家園

邵族族人努力的工作，大家衣食無缺，子孫逐漸繁衍，沒多久，整個白山都住了很多人，不到十年，白山就住不下了，而且白山的土地也不夠用了。



布農族(rauravay)和泰雅族人(pazish)常來包抄邵族人的家園，為了安全起見，邵族人就在白山挖掘溝塹，以作為防禦之用，但還是有不知從那裡來的陌生人，常攻打邵族的家園。頭目說：「白山的土地已經不夠咱們用，不知如何是好？」全體的邵族人都聚在一起商量，有族人說：「咱們的地不夠用，怎麼辦？」有人更說：「不用擔心，邵族有很多土地，一部分的族人可以遷移到拉魯島去，在拉魯島上蓋房子，讓子孫沒有後顧之憂。」姓高（stamarutaw）的族人便說：「前去拉魯島上又沒有路，咱們怎麼過去？」頭目說：「要去拉魯島雖然沒有路可去，但咱們總得想想辦法吧！」







The New Beginning on the Lalu Island

The Thao people worked very hard on their new land, soon after, their life became prosperous and the population increased dramatically. In less than ten years, the whole puzi area was full of their people and they eventually ran out of resources.

During this time, people from other tribes constantly invaded the Thao people's land. Therefore, in order to safeguard their homes, the Thao people built some ditches along the puzi areas to protect themselves. However, there were still some unexpected invasions, and the leader was very concerned about this situation.

As a result, a big tribal meeting was held where some people suggested shifting some of the members to the Lalu Island as there were still resources available there. However, the biggest problem with this idea was pointed out by the Kao (Stamarutaw) people in which there was no road leading to the Lalu Island. The leader spent a long time agonizing over this problem, and commanded his people to find a way to get to the Lalu Island.

造船傳奇

各氏族的人都被叫來和姓袁的頭目排達沐（paytabu）商量，姓石的族人說：「咱們大家都來劈木頭，然後把劈好的柴片放進水中，看誰的木片會浮著？」於是族人把劈好的柴片放入水中，但大部份族人所劈的柴片都下沈了，只有姓高所劈的樟木片還浮著，他報告頭目說：「樟木柴片還浮著，用它來造船最好。」頭目說：「讓我們砍下樟樹來造船吧！如此我們便能搭船到拉魯島去，我們一部分的族人可以遷移到那裡去，在那兒我們可以再蓋房子，建立新的家園。」於是，年輕的族人就去找樟樹，把大樟樹砍下來，將樟樹的樹幹掏空，如此很快的就造好了一艘獨木舟，族人便坐上這艘獨木舟到拉魯島去。

拉魯島是個好地方，族人都想遷移過去，邵族每一氏族的人都要造二艘船，而且都是大船，來完成心願。於是就建造了許多船，有一艘船是坐七個人，另一艘船是坐十五個人，另外更有一艘大船，它的名字叫matipluq，座位有二十五個。而姓毛（skapamumu´）的船叫做qaylish，它的座位可以容納三十人。而姓袁(sinawanan)的船名叫haypin, 另外有一艘船叫作tawsa。而姓高(stamarutaw)的船叫作malumu，它可坐五十人。姓石(skatafatu´)的船叫作lawiyan，而姓陳（skahihian）的船叫作makaruza，它載人時划船的速度很快。至此，邵族的每一氏族都有船，大家去拉魯島時都可以來去自如。

The Legend of Canoe-Building

A few days later, people of the Thao tribe and their leaders got together to discuss ways of getting to the Lalu Island. One of the leaders suggested building







a canoe, so they began looking for the most appropriate type of raw material. They tried a variety of different kinds of wood in water to see if it would float well, after several test runs they found out that wood from camphor trees worked best in water. After this amazing discovery, they decided to build a canoe using wood from camphor trees. A group of young men immediately went out and found a big camphor tree; they chopped it down and built a large canoe out of it. Soon after the com-pletion of the canoe, they finally made their way to the Lalu Island.

Because the Lalu Island is such a wonderful place for living, everyone wanted to move to that area. However, because of the large population, two large canoes were needed for every tribe. As a result, numerous canoes were built all of which were big enough to accommodate a large number of people. One of the canoes was capable of accommodating seven people, and another one as many as fifteen people. There was an even bigger canoe named " matipluq " which was big enough to accommodate for up to twenty-five people. All the canoes were named according to the tribal people's surnames: the Mao (skapamumu) people's canoe was named "qaylish" (accommodating 30 people) ; the Yuan (sinawanan) people's canoe was called " haypin " and " tawsa " ; the Kao people's canoe, " malumu " could take up to fifty people; the Shi (skatafatu') people named their canoe"lawiyan"; and finally the Chen (skahihian) people's canoe,"makaruza" which was well-known for its fast speed on water. As evident above, every family of the Thao tribe had their own canoes, therefore, they were able to travel back and forth the Lalu Island freely.

邵族人繁衍昌盛

邵族的人在拉魯島逐漸繁衍後代，人口數也增多了許多，於是一部分的族人擴展到猫囒（thapuduk），一部分的族人擴展到魚池(qabizay），有的擴散到司馬鞍（shuman´an），有的擴散到頭社（shtafari）、崙龍（tibabu）、向山（tanamaza）、大舌萬仔（pansibu´an）、銃櫃（buratiq）、五城（waqraz）、磅空頂（uwaylan）、阿里眉（ariway）、matisiya、mataritarin，他們全都是從日月潭這裡擴散出去的。

The Prosperous Thao Tribe

After shifting some of its people to the Lalu Island, the Thao population continued to grow. It eventually became so big that more people had to move to other areas on the Lalu Island. These areas include thapuduk、qubizay、shuman'an、shtafari、tibabu、tanamaza、panisbu'an、buratiq、waqraz、uwaylan、matisiya、mataritarin and ariway, all of which were extensions of the Thao tribe from the Sun Moon Lake areas.

瘟疫肆虐、邵族衰微

白鹿失蹤的地方，即拉魯島上，後來長出一株白







茄苳樹。白茄苳樹成了邵族最高祖靈pathalar的居處，此一白茄苳樹的最高祖靈庇護著邵族，使邵族的族人愈來愈多，勢力也愈來愈強盛。一位看風水的漢人「地理仙」知道此事後，就向清代的大官稟告，大官擔心邵族的勢力愈來愈強盛，於是命令道：「砍掉那棵白茄苳！」砍白茄苳樹的漢人用斧頭砍，但總是砍不倒，次日，白茄苳樹又自已補好並且長好了。此一「地理仙」在樹下睡覺，做了一個夢：「要用獠牙精（鋸子）來鋸，並用黑狗血來淋它，再用銅鑼覆蓋，如此白茄苳樹就活不了！」此一漢人地理仙醒後，便依此法鋸樹，後來白茄苳樹就被砍除了。白茄苳樹被砍除之後，它投胎變為白面書生，臉上帶紅、綠、黑色，邵族族人相當畏懼，把它放入水中流走了。從此，邵族族人即遭到瘟疫肆虐，人口驟減，勢力衰微。

The Plague/The Weakened Thao Tribe

Referring back to the legend of the white deer, several years after the disappearance of the deer, a big white tree grew out on the site where the white deer was last seen. This place eventually became the living site of the Thao's ancestral spirit (pathalar), where the spirit was said to safeguard the entire tribe, offering blessings to its people.

After seeing the constant growth of the Thao tribe, one of the Han people who specialized in "feng shui" (the direction and surroundings of a house or tomb, supposed to have an influence on the fortune of a family and their offspring. Ref: Far East Chinese-English dictionary) felt threatened by the Thao's increasing power. He went and reported his anxiety to the Han government, and the Han officials commended the feng shui man to go and chop down the white tree.

The feng shui man agreed to the idea and went to the tree. Nevertheless, no matter how hard he tried, the tree could not be chopped down even when a strong axe was used. He was extremely frustrated as the tree was capable of repairing itself overnight even when it was damaged.

Then one day, when the feng shui man was taking a nap under the tree out of exhaustion, he had a dream in which the spirit of the tree talked to him. The spirit said that in order to chop the tree down successfully, a large saw had to be used and the tree must be showered with the blood of a dog along with a copper gong. After waking up from his weird dream, the feng shui man followed the procedures and the tree was finally chopped down. After the death of the tree, the Thao spirit that lived inside the tree had a re-incarnation and was born into a boy with red, green and black marks on his face. All the Thao people were terrified of the new-born so they abandoned him in the river. Since then, a bad curse fell upon the entire Thao tribe and the population decreased dramatically after that.









逐鹿傳奇
The Legend of Deer-Chasing

邵族人說他們的祖先原來住在阿里山，（也有另外一說，說是原來住在台南府城附近）。在很久很久以前，邵族的一隊獵人在山中打獵時，發現了一隻肥碩的大白鹿（lhkaribush qnuwan），大夥兒於是驅趕著獵狗，一路翻山越嶺地追大白鹿，邵族祖先在追逐白鹿進入深山後，沿路在樹林上以獵刀削下一片樹皮做為路標記號，追了好幾天正當大家精疲力盡時，看到眼前竟然展現出一片湖光山色，邵族人追逐的那頭白鹿走投無路，衝入了湖泊之中，就這樣消失了，獵人們只好在土亭仔（puzi）一帶狩獵，獵得許多山羌，並在潭邊宰殺，獵人們用潭水清洗內臟時，紅色的血和內臟吸引來多得數不清的魚類游來爭食，隨行的長者族人把撈得的魚類謹慎地先試食一番，不但沒有中毒，而且發現湖中的魚美味可口到極點，其後才允許青壯年的族人食用。大家真是高興極了，湖泊區不但景色優美怡人，而且湖中有那麼多取之不盡的魚類，這真是上天賜給族人安居的好處所，於是趕緊循著削下樹皮的記號回到原社去帶來族人，從此邵族就在日月潭定居下來，日月潭變成了他們的故鄉。







The Legend of Deer-Chasing

It is said that the Thao ancestors originally lived in the Ah-Li Mountains, however, there was another legendary story that claimed that they were actually from a different place called Tainan. The story is as follows:

A long time ago, a group of Thao people went hunting in the mountains one day when a big white deer came into sight. The hunting group chased after the deer with their hounds and made marks on their way in the bushes by cutting down pieces of bark from trees. After days of chasing everyone was very tired, and when they were just about to give up, an attractive lake view caught their attention. Upon seeing such a fascinating view, the white deer suddenly jumped into the lake out of its own exhaustion and disappeared.

The Thao people were disappointed when they lost sight of the deer, on their way back; they captured other animals in the bush. After a short while, they ended up with many quarry and began cutting the meat up. Some of the hunters went to the lake to wash the animals' internal organs which eventually attracted a large school of fish. The older members of the hunting group caught and tasted the fish; they were all amazed with the scrumptious taste and offered the fish to the younger members of the group. All of them were overjoyed at the striking view of the lake, as well as the copious resources there. They considered the place a gift from God, and hurried back to their village to bring the rest of the tribe there. After that, the Thao people settled down at Sun Moon Lake and it eventually became their homeland.





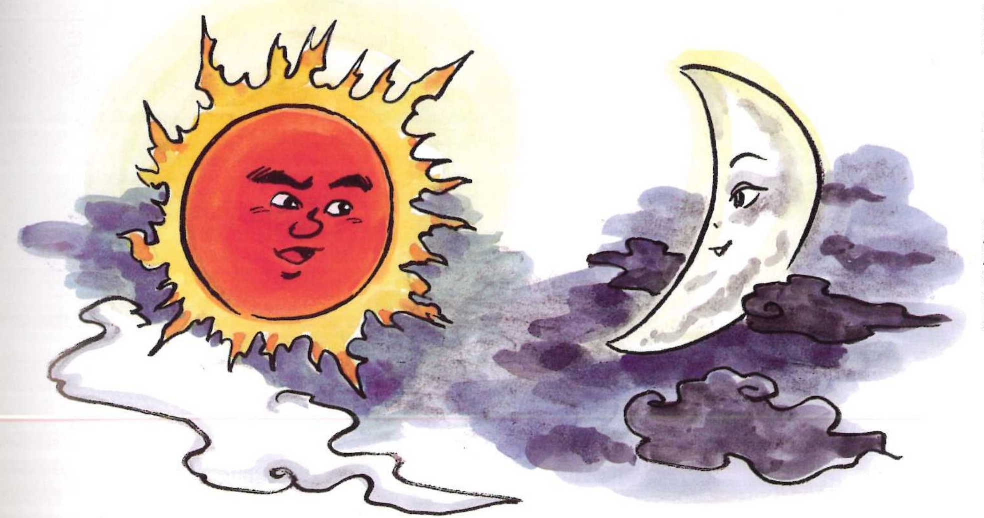


日月神話與日月盾牌的由來

The Sun Moon Legend and the Origin of the Sun Moon Shield

邵族祖先告訴族人說：古時候天上只有巨大且燦爛的太陽（tilhaz），沒有月亮（furaz），這個大太陽太熱了，晒死了地面的萬物，有一天，有一位邵族的勇士用弓箭把大太陽射成了兩半，其中較大的一半比較暖和，留在白天帶給萬物生機，成為現在的太陽，較小的一半變成月亮，照亮可怕的黑夜，從此以後，太陽和月亮成為邵族人崇拜的對象。

邵族人敬畏大地，崇拜日月，並且恪遵祖先遺訓，崇祀祖靈；有一次，邵族人遭到外族的侵擾，爆發了戰爭，但邵族處在劣勢，吃了幾次敗戰，邵族人就在戰爭用的盾牌上，刻劃上「日」、「月」的圖騰，並且祈求祖靈相助，結果邵族轉敗為勝，取得勝利。後來族人為了感念祖靈的庇祐和祖先偉大的事蹟，就把日月盾牌(rifiz)視為代表最高祖靈的象徵；每逢邵族舉行新年祖靈祭(lus´an)大祭時，在舉行祖靈半程祭(mulalu minfazfaz)後，即將日月盾牌(rarifiz)供奉在祖靈屋內，並且在舉行祖靈全程祭(minrikus miqilha)後，由族人將日月盾牌迎到各家去祈福，庇祐各家平安健康。



正因為日月盾牌(rarifiz)是代表邵族最高祖靈的象徵，祂是一位男性的神，所以無論平常亦或族中舉行新年祖靈祭(Lus´an)時，女人不得觸摸日月盾牌，否則身體將會欠安。

The following legendary story has been told for many generations in the Thao tribe: A long time ago, there was no moon (known as "furaz" in the Thao language) in the sky, instead, people had an extremely huge sun (known as "tilhaz" in the Thao language) that cast very strong lights. Due to the abundant energy possessed by the sun rays, living things exposed to daylight always got badly burnt. This caused many problems for the people during that period because they had to stay indoors most of the time in order to survive.

Fortunately, there was a courageous Thao warrior who





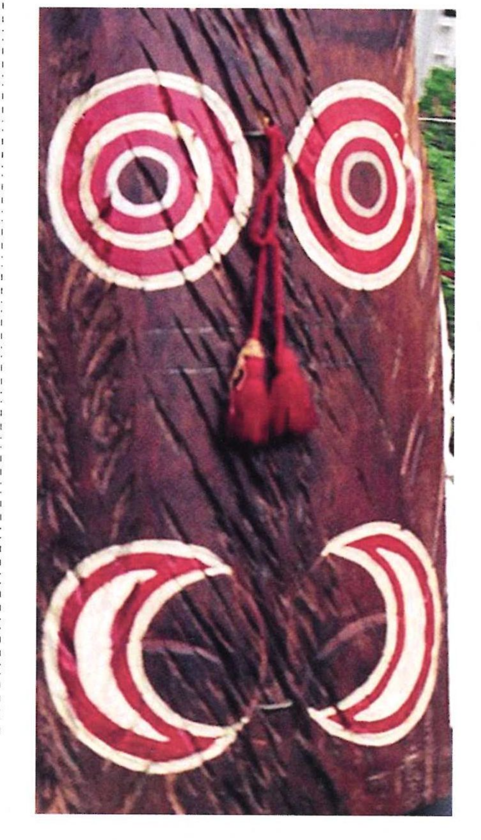


shot the sun with an arrow and the sun was then split into two halves. One half of the sun remained in the sky during the day, supplying solar energy for living things on Earth; and the other half turned into the moon, providing light in the moon, providing light in the dark. Since then, both the sun ("tilhaz") and the moon ("furaz") have gained symbolic values for the Thao people.

People of the Thao tribe appreciate their ancestral teachings tremendously, they also respect the symbolic values possessed by the sun and the moon, and frequently carry out sacred ceremonies for their ancestral spirits. There was one occasion in the past when the Thao village was invaded by outsiders, and a war eventually followed as a result of the attack. Even though all the tribal people fought in a co-operative manner, the Thao tribe lost numerous wars to the outsiders. In the end, the Thao warriors needed to seek for blessings from their ancestral spirits, therefore, they carved symbols of the sun and the moon on the surface of their shields. Miraculously, they were able to strengthen their force after that and successfully defeated many enemies.

Overtime, shields carved with images of the sun and the moon (known as "rarifiz") became the totemic symbol for the Thao ancestral spirits. In particular, on special occasions such as their annual divine ceremony ("lus'an"), people would always leave the shield in the ancestral cottage after a ceremony known as " mulalu minfazfaz". In addition, at the end of another ceremony known as "minrikus miqulha", they would also go around each household with the shield in order to pray for peace in the tribe, as well as the tribal people's health.

Furthermore, because the shield ("rarifiz") is recognized the most significant symbol for the Thao ancestors' spirits, it is considered a male God. For this reason, during periods of the annual ceremony, women are prohibited from touching the shield so as to stay away from any possible damages to their health.







祖靈籃ulalaluan的由來
The Origin of the Spiritual Basket ulalaluan



邵族人剛來拉魯島(lalu)定居的時候，頭人的妻子懷孕生子，生下的是一黑一白的孿生兄弟，這在當時是件大大不祥的事情，於是頭人把黑嬰丟到潭中淹死。第二天夜裏頭人夢見被丟棄到潭中的黑嬰來託夢說：「今我已死，此後全族每戶人家都必須準備一只籃子來置放祖先的衣飾，作為祖靈的居處而供奉之，不得有誤，否則將有大禍。」次日頭人將此事告知族人，大家都非常驚恐，於是每家都準備一只籃子，內置祖先衣服和飾物，作為祖靈的象徵，此後族人遇有重大事情，都以祖靈籃(ulalaluan)做為祭告求佑的對象，而族人也因此享有平安、健康且衣食無缺的生活。

Soon after the Thao people made their first settlement on the Lalu Island, the chief's wife became pregnant. She eventually gave birth to twins; however, one of the twin boys was colored black and the other one white. This unusual phenomenon not only attracted lots of rumors, it was also considered a curse for the rest of the tribal people. Therefore, the chief commanded his people to kill the two babies by drowning them in the lake.

Even though the tribal people did not want to carry out such a cruel act, due to the chief's powerful authority, they had no choice but to obey his order. On the following day after the twins were drowned, one of the Thao people had a dream. In his dream, the black twin said to him that now the twins were killed, every single household of the tribe must keep a basket filled with the clothes of their ancestors and worship it. If they disobeyed, the whole tribe would experience a series of catastrophic bad events.



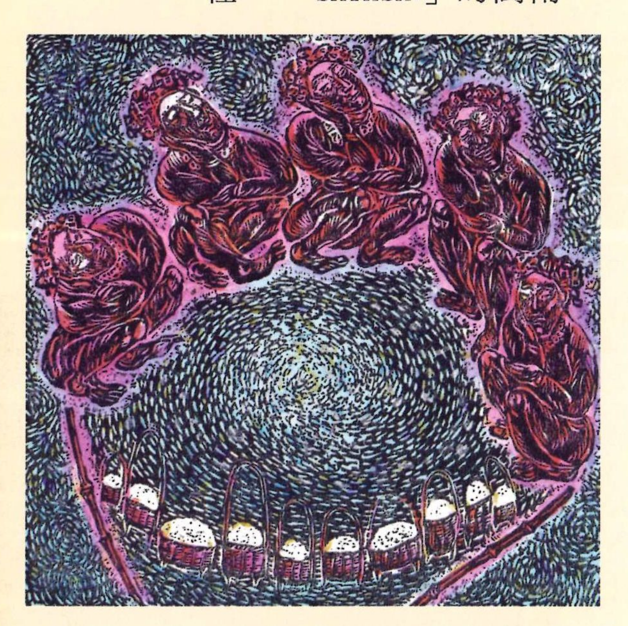
This wired dream was soon spread around the entire tribe, and people were terrified of bad events coming. Hence, every household did as they were told, gathering all the old ancestors' clothes in a basket, which was believed to symbolize the spirit of their forebears. After that, they would always pray to the basket as if talking to their ancestors, especially when they experience trouble of doubts.






邵族女祭師的祖師
Ancestors of the Thao Female Officiate

邵族的族人敬畏大地，恪遵祖先遺訓，崇信祖靈，因而保有祖靈籃（ulalaluan，或稱公媽籃、祭籃）的崇祀，而祭拜祖靈籃的工作則由被稱為「shinshí」的女祭師擔任，「shinshí」的閩南語稱之為「先生媽」。



要當女祭師的人，必須要有良好的修養與操守的人才能勝任；若要成為一個女祭師，她必須擔任過新年祖靈祭（lus´an）的主祭，並且要獲取現今女祭師們的首肯，最重要的是要到拉魯島上去徵求最高祖靈巴薩拉(pathalar)和女祭師祖師的同意，因為最高祖靈、氏族祖靈、和女祭師的祖師都住在拉魯島(lalu)上。

相傳很久以前，女祭師的祖師還在擔任女祭師時，她已經老邁到耳聾，只能聽到ahan的咳嗽聲，有一次她從qaqthin（即今水門）乘獨木舟到西岸去為族人作祭儀，回程經拉魯島(lalu)旁時，因獨木舟觸及水面下的茄苳樹頭而翻覆，這位女祭師不幸溺斃，而拉魯島(lalu)上住有最高祖靈(pathalar)和氏族祖靈，這位女祭師的靈也住在那裡，後來族中若要產生新的女祭師，要在女祭師們的陪同下，搭船去拉魯島(lalu)，在島上持酒向祖靈祈告，祈求祖靈同意。

自拉魯島(lalu)的回程中，此一徒弟的頭部全被布蒙住，大家坐在竹筏上，沿程呼叫 ahan(咳嗽聲），apu ra´in, apu ki´ay(即祖先），ahan, apu ra´in, apu ki´ay...，因女祭師的祖師患有重聽不斷地大聲咳嗽，以此來告知女祭師的祖師。回到家後，舉行祭祀，而這位求巫的徒弟夜間要睡在正室裡，不可關上門，女祭師的祖師會前來顯靈，這位求巫的徒弟若有感應，則可以跟隨師傅學習祭儀的工作，待學成後，則成了一位女祭師（shinshí）。

The Thao people are extremely devoted to obeying the teachings of their ancestors; they also have very firm beliefs in their ancestral spirits. They have a special religious ceremony known as the





"ulalaluan", which are carried out by a female officiate called the "shinshí".

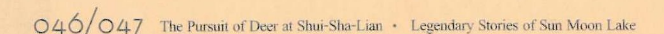
Women who wish to become an officiate must have a good personal character and a nice temperament; moreover, they need to be highly experienced in carrying out the traditional religious ceremony known as the "lus'an" so that they could gain public recognition. The final step in becoming a female officiate also involves a religious trip to the Lalu Island to seek for the approval from their ancestral spirits.

It was said that there was a senior female officiate back in the old days who carried out religious ceremonies for many years until she reached a very old age. Due to her aging body, her hearing became very poor and people could only hear her coughing sounds during the ceremony. One day, she went to the west areas from a place called "qaqthin" for the usual religious service, however, on her way back, her canoe crashed into the roots of a big tree and sank as a result. The officiate did not survive from the accident and died in areas around the Lalu Island. Later on, people came to believe that her spirits still resides around the Lalu Island, together with the rest of their ancestral spirits. Therefore, it became a formal ritual for people who wish to become officiates to go to the Lalu Island in order to show their respect to her.

Furthermore, as the practicing officiate leaves the Lalu Island, she must chant "ahan" (which resembles the coughing sounds of the deceased female officiate), and "apu ra'in, apu ki'ay" (which means ancestors) continuously with her eyes covered, so as to notify the spirit of her departure. An additional spiritual ceremony also needs to be carried out after the apprentice arrives back at home, and she must sleep in the main room of the house that evening. Doors are to be left open so that the ancestral spirits could come to her. If the ancestral spirits show up that night, the apprentice would then become the new female officiate for the tribe.







小黑矮人的傳說故事
The Black Dwarfs

小黑矮人堅守日月潭家園

台灣原住民族群中有許多族流傳著小黑矮人的傳說故事，賽夏族人更有矮人祭的祭典，而居住在水沙連地區的邵族也流傳著這樣的故事：邵族的祖先尚未移居水沙連以前，最先居住在日月潭的是一群小黑人（lhilitun），他們居住在拉魯島（lalu）附近；小黑矮人長有尾巴，不吃飯，只聞聞熱食物的蒸氣就飽了。邵族移來日月潭之後，兩族的族人相處甚佳，互動良好，小黑矮人就常邀請邵族的人到他們的部落去作客，彼此交談甚歡，和樂融融，不過他們常常囑咐邵族族人說：「若要來我們這兒作客或遊玩，一定要事先通知我們，不可擅自前來，否則將有災難發生。」幾年之間，邵族的族人遵守約定，兩族的族人互有來往，感情也與日俱增；然而，有一次因有急事，未來得及通告，邵族的人便自行前往，小黑矮人個個倉皇失措，急急忙忙地奔跑到各人的木臼處，並且坐在木臼上，不幸的是有幾位小黑矮人，由於太過慌張，未能坐穩而摔了下來，不慎壓斷了尾巴，這幾位斷了尾巴的小黑矮人抱著屁股哀嚎的跑開，小黑矮人的首領非常生氣



，並對邵族的人下逐客令，從此以後，他們對邵族的人相當不友善，兩族便不相往來，邵族的人雖然一再向他們道歉，小黑矮人非但不理會，更是惡言相向，自此後，邵族的人真的失去了純樸、善良的好鄰居，更失去了溫和、可貴的好朋友。

由於小黑矮人個個都長有尾巴，這是他們的祕密，也深怕被別族恥笑，於是祇要有客人來訪，都要事先約定，客人來訪前，小黑矮人都坐在木臼上，而木臼裡有一個洞，正好可以把尾巴隱藏在其中，如此則不會被別族發現；難怪邵族的人不速造訪，導致小黑矮人驚慌失措，壓斷了尾巴，使小黑矮人感到憤怒和羞怯。

日本人來了以後，為了要興築日月潭的發電工事，引入濁水溪的溪水以







供水利發電之用，建水壩後漲起來的水將把邵族的家園和耕地淹沒在潭底，所以在引水到日月潭之前，日本人就強制邵族人遷居到卜吉社（barawbaw，今之伊達邵）。邵族人在卜吉社重新建立起家園，可憐的是那些小黑矮人，為了堅守美麗的家園都不願離開，最後小黑矮人們連同家園都被淹沒在潭底了，小黑矮人也失去了蹤影。

There are numberous of legendary stories among the aboriginal tribes in Taiwan which relate to the black dwarfs. The Thao tribe who inhabited around the Shui-Sha-Lian areas also had their own unique version of the black dwarf story. It was said that before the Thao ancestors moved to Shui-Sha-Lian, the area was occupied by a group of black dwarfs, especially regions around the Lalu Islands. The black dwarfs were famous for their unusual body features where they all had tails attached to their bodies, and they didn't feed on food but on the smell of food items.

After the Thao tribe moved into that area, they befriended with the dwarfs and the two groups got on well with each other. The black dwarfs frequently invited the Thao people to their village, and they shared a lot of good moments together. However, there was one thing that the black dwarfs kept on reminding the Thao people to obey. They asked the Thao people to inform them before visiting their village no matter what happened. They also said that any sudden visits would result in a series of disastrous consequences in the Thao tribe. Due to the seriousness involved, the Thao people was able to keep their promises for many years and their friendship grew stronger over time.

However, one day due to emergency reasons, the Thao people went to the black dwarfs' village without informing them. All the black dwarfs were shocked when they saw their unexpected guests, many of them rushed to the wooden mortars and sat down in an extreme panic (an equipment used for husking rice). However, because many of them were so frightened that they fell over the mortars and broke their tails. The whole village was then full of screaming dwarfs crying over their broken tails. The leader of the village was furious, not only did he order the Thao people to leave immediately, he also







commanded the dwarfs to end their friendships with the Thao tribe.

After that, the two villages stopped visiting each other, and no matter how hard the Thao people apologized, the black dwarfs wouldn't accept any of their apologies. The Thao tribe hence lost their long-term friendship with the black dwarfs. The reason that the black dwarfs were so furious about the unexpected visit was because they didn't want anyone to know about their tails, and it was also considered extremely shameful if the tail was exposed to other outsiders. Hence, they would always ask people to inform them prior to any visits so that they would have enough time to hide their tails. This also explained why each time when their guests arrived in their village, each dwarf would already be seated on their wooden mortars the mortars have a hole where they can hide their tails.

Many years later, the Japanese arrived at Sun Moon Lake, and they started diverting water from Chuoshui stream for hydraulic power generation purposes. The diversion of water was a great threat for the Thao people because their village would be submerged by the increased water level. In order to save the Thao people's lives, the Japanese commanded them to move to a new place known as the " barawbaw " areas.

As for the black dwarfs, they weren't as lucky as the Thao people. None of them wanted to leave their home village when water was diverted into their land, in the end, all of them drowned as a result.

小黑矮人的傳說故事

據說日月潭最早的住民是一群小黑矮人（lhilitun），他們穴居在昔日稱作石印（su´in）的山腳下，生活優遊自在，而部族人移居到日月潭以後，與小黑矮人是好鄰居，彼此相互尊重，相處倒也和樂融融。

小黑矮人的居處石洞門口有一塊「雕花圓石」，上面佈滿了印章文字般的花紋，相當珍貴，後來漢人移來日月潭以後，有一位捕魚郎三番兩次假借捕魚要前來偷竊，他的意圖被小黑矮人發現，就警告他如果再來偷窺，就要把他淹死，這個警告果然奏效，後來漢人就不敢來干擾小黑矮人的生活。

日本人來了以後，在日月潭興建水力發電工程，把日月潭的水位上升，小黑矮人的家園全部被淹沒在潭中，而





他們的行蹤也成謎，曾經是好鄰居的邵族人，只能在日月潭的水位較低的時候，佇立在潭邊，憑弔小黑矮人，並且試圖尋找潭內的那塊雕花圓石。

It is said that the black dwarfs were the earliest residents at Sun Moon Lake, they led a peaceful life in a village called "su'in " under the mountain ranges. Shortly after the Thao tribe moved into that area, they were befriended by the black dwarfs and they soon became good neighbors. Not only did they get on well, they also had respect for one another.

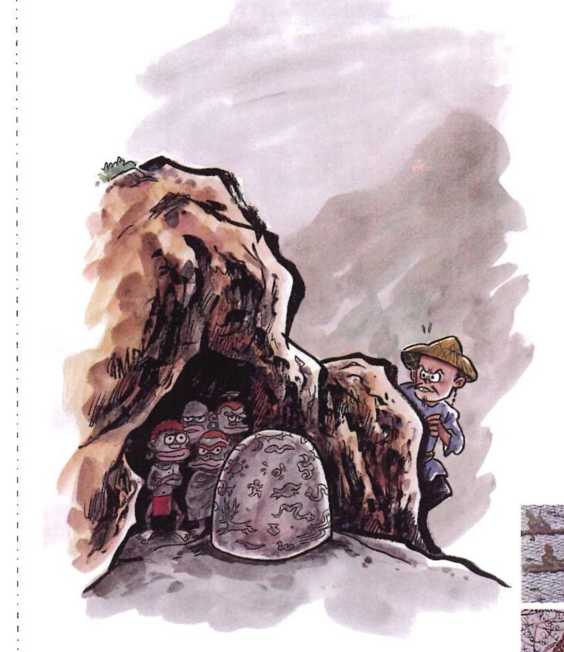
The black dwarfs kept a circular stone patterned with floral designs at the entrance of their household. The stone was carved with delicate floral details, and was an extremely valuable item to them.

Many years passed and the Han Chinese also moved into this area. However, there was a fisherman from the Han group who wanted to steal the dwarfs' stone out of his own greed. He often used fishing as an excuse in order to get into the black dwarfs' village, and waited patiently for the perfect opportunity to come.

Nevertheless, before his evil conduct, the black dwarfs found out his real intention and warned him not to come near their village again otherwise he would be drowned in water. The fisherman was threatened by their warning, and so he stayed away from the black dwarfs' village after that.

Then the Japanese arrived at Sun Moon Lake, and they started constructing a hydraulic power generation site there. The water level of the lake increased as a result, all the black dwarfs were drowned and their village was also inundated. After that, no one had ever seen any black dwarfs again and their famous stone also disappeared.

The Thao people were devastated at the dwarfs' disappearance and whenever the water level becomes low, they would come by the lake to think of their good neighbours and try to seek for the rare stone.



邵族人的聖山
The Holy Mountains of the Thao Tribe

有一天，日月潭的太陽與月亮忽然相繼失去了蹤影，一片漆黑，使邵族人原有快樂的生活一下子陷入絕境，大家萬念俱灰，幸好有一對年輕且勇敢的邵族夫婦，點燃了火把，自動自發去探險要尋回太陽和月亮，讓族人重新享有快樂的生活。

他倆持著火把來到一處水潭邊，發現兩隻惡龍正在把玩著失去蹤跡的太陽和月亮，這對夫婦看著惡煞般的惡龍，可說束手無策，就在此刻，忽然出現一位邵族的女祭師（shinshí）來面授機宜，指引這對夫婦到東方的深山裡去挖掘一對金斧頭和金剪刀，這是制服這兩隻惡龍的唯一武器，於是這對夫婦費盡功夫才取得了武器，並且如女祭師之指引殺死了這兩隻惡龍，然後各自吞下了一對龍眼。

頓時之間，吞下龍眼的這對邵族年輕夫婦變成了一對巨人，他倆分別拔起一株巨木，把太陽和月亮托上高空，放回原來的位置，日月潭才重現日月光華，萬物又展現了生機，邵族人又恢復了快樂的日子，而這對夫婦也變成了拱衛日月潭的水社大山和大尖山，這就是邵族人的聖山。



Back in the old days, an unusual phenomenon occurred one day at Sun Moon Lake where both the Sun and the Moon vanished from the sky. This immediately turned Sun Moon Lake into a complete darkness and brought huge distraught to the Thao people, causing numerous difficulties for their daily routines. Fortunately, there was a young couple who courageously volunteered to go and seek for the Sun and the Moon. After days of preparation, they finally began their journey with the tribal people's blessings.

They came to a big lake on their way and they saw two big dragons playing with the Sun and the Moon. The young couple wanted to confront the dragons, but they were









terrified by the dragons' gigantic sizes. Just when they were about to give up, an officiate - a person who presides and officiates at a religious ceremony (ref : Collins Concise Dictionary) suddenly appeared in front of them and offered them her advice. She instructed the couple to go digging in the mountains for a golden axe and a pair of golden scissors. She told them that the two equipments would be the only way for them to combat the evil dragons.

After receiving her advice, the young couple followed her instructions and went into the mountains to look for the two items. After days of hard work, they finally found the two equipments and used them to fight the two dragons. Even though the dragons were extremely strong, the couples became very skillful with the help of the weapons and succeeded in the end.

After the dragons were killed, the couple followed the officiate's command and swallowed the dragons' eyes. They then turned into two big giants and became a lot more powerful than before. Due to their enlarged figures, they were capable of dragging both the sun and the moon back in the sky using a huge tree trunk.

After that, Sun Moon Lake was once again full of vitality and joy, and the young couple transformed into two grand mountains guarding the territory within Sun Moon Lake. People of later generations considered the two big mountains, Mt. Dajian and Mt. Shuishe, as the holy mountains of the Thao tribe.







茄苳樹王
The Spirit of the Red Cedar Tree

日月潭拉魯島邊有一株巨大茂盛枝葉翁鬱的茄苳樹（pariqaz），是邵族的聖樹，族人相信茄苳樹只要長出一片新葉，就代表族中又增加了一個新生兒，因此邵族人對這棵茄苳樹敬畏有加。

邵族在日月潭及水沙連地區建立家園以後，人口繁衍，勢力強盛，堪稱為水沙連的霸主，可是好景不常，漢人覬覦日月潭附近沃腴的土地，強行以武力侵入水沙連地區，終於和邵族爆發了激烈的戰爭，據傳邵族在茄苳樹王的庇祐下，可說所向無敵，戰無不勝，漢人則節節敗退。

漢人的首領無計可施，探聽到茄苳樹王的靈驗，於是派人暗中破壞茄苳樹，先是用斧頭去砍，但是無論砍得多厲害、多嚴重，第二天茄苳樹王仍然完好，復原如初。後來漢人首領夢見有人指點他，若要弄死茄苳樹只有請出「獠牙精」，漢人起先百思不得其解，後來才恍然大悟，原來所謂「獠牙精」就是鋸子，於是連忙派人使用鋸子鋸倒了茄苳樹，又為了唯恐茄苳樹王迅速復原，再用長銅釘釘住茄苳樹根，潑上黑狗血後，以大銅蓋蓋住主幹的樹莖。

茄苳樹王被徹底毀壞後，邵族族人的族勢開始衰頹走下坡，接著又連續好幾年流行大瘟疫，邵族族人的人丁損失慘重，傷心及驚恐之餘只得放棄了拉魯島，分散到周遭各地謀求生路，從此，邵族就不再是水沙連內山的霸主了。

After the deer-chasing event, the Thao ancestors decided to settle down at Sun Moon Lake. During that time, there was an exuberant red cedar tree (also known as "Autumn maple tree") by the lake next to the Lalu Island. The Thao ancestors made a promise by the tree, they vowed for their offspring to live in this wonderful place generation after generation, and wished that their tribal power would resemble the tender young leaves of the tree, which grew stronger year after year.

Since then, the Thao tribe continued to grow stronger and eventually built up their own networks at Sun Moon Lake just like their ancestors wished for. However, a number of years later, the Han people invaded the Thao territories and a war followed as a result of their invasion. Luckily, due to the blessings from the spirit of the red cedar tree, the Han people was defeated by the Thao tribe. After their loss in the fight, the Han people







discovered the great spirit of the red cedar tree and the Han leader commanded his people to go and destroy the spiritual tree.

However, no matter how severely they damaged the tree trunk, the red cedar tree was able to repair itself over night. The Han people were extremely annoyed and kept on searching for other useful ways to kill the tree. Then one day, one of the Han people had a dream that inspired them with a new idea. They immediately followed the dreamed vision and sewed off the tree. Furthermore, in order to prevent the tree from growing again, they even pinned down the roots of the tree, and adopted a spiritual procedure by showering the tree with the blood of dead dogs.

After the great red cedar tree died, the power of the Thao tribe deteriorated as a result. Not only did their populations decreased dramatically, the plague also stroked the whole village, wiping out many more precious lives. The Thao people had no other options but to give up living on the Lalu Island, they then went on different ways to earn their livings.



茄苳王的故事
The Story of the Cedar Tree

很久很久以前的一個晚上，在日月潭的東北方，突然從水中長出一株白色的茄苳樹（ pariqaz ）。這棵樹非常高大，樹幹也要十幾個人才能合抱，附近的人都稱這棵大樹為「神木」。

有一天，一位婦女夢見了這棵大樹，不久後，她生下了一個白白胖胖的小男孩，這個小孩，長大後聰明伶俐、活潑可愛，成人後更是英明勇敢，族人都擁護他為頭目。

一年秋天，頭目和各社頭目乘著獨木舟遊覽湖光山色，正玩得興高采烈時，突然發現這一棵巨大的白茄苳樹，大家不由得嘖嘖稱奇。

這時因天色已晚，於是他們就決定在這棵白茄苳樹下休息、並且飲酒作樂。他們相約以後每年的這個時候，都要回到這裡聚會。從此以後，各社都風調雨順、五穀豐收，所以他們都相信這是一棵神木。

有一天，一個族人被別族的人殺害，於是頭目帶領著一批族人前往緝凶，沒想到對方居然不講道理，因而起了爭執，並且打殺起來，以致互有傷亡。終於有人提議握手言和，於是兩邊各派出數人進行談判，才過一會兒，天外忽然飛來一隻大鳥，「



Ｙ！Ｙ！Ｙ！」的叫著，這時頭目覺得頭暈目眩，心想：「糟糕！中計了！」於是叫族人快逃，大家跑啊跑的，發現路旁有一棵茄苳大樹，樹幹中空，剛好可以躲人，一行人便躲入樹幹中，準備和敵人一決勝負。追兵從後面陸陸續續的追來了，頭目和族人從後面樹幹射出弓箭，只見後面的追兵一個個中箭倒地，頭目便帶著其餘的人回到部落。經過這場戰爭之後，大家都尊稱他為「茄苳王」。

巡撫聽說水沙連有個「茄苳王」，如果不把他征服，將來會是一個大禍害，於是便派了一隊人馬要去討伐，不料消息走漏，頭目已經先請白面將軍打石鑼，黑面將軍打石鼓，石鑼、石鼓響遍了整個山谷，各社的壯丁紛紛趕來備戰，巡撫派來的軍隊被這股強大的氣勢嚇住了，紛紛向後逃走，頭目輕輕鬆鬆的解除了一場危機。







帶隊的巡撫將軍四處打聽，終於知道原來頭目是樹靈投胎轉世，只要將白茄苳樹砍倒就可打敗他。但是這棵樹實在太粗太大了，砍了一天還砍不倒。隔天再來時，這棵樹卻又完好如初，一點傷痕也沒有，只有從頭再來，天黑了他們回去休息，第三天早上，他們又來到樹下，但白茄苳樹又恢復原來的樣子。

於是巡撫將軍便獨自坐著小船來到神木下，靜靜的想著，希望能悟出好的辦法將樹砍倒，不知不覺的就在樹底下睡著。恍恍惚惚之中，他聽到有人在說：「你怎麼砍我，我都不怕，我只怕鋼針、鋸子和黑狗血。」這時將軍突然驚醒，馬上回去命令部下準備所夢見的各項用具，再來砍樹。

白茄苳樹終於被砍倒了，樹倒下後，樹頭流出大量紅色的汁液，潭水都被染紅了！隔天，部落裡就發生了瘟疫，大災難降臨了！大家都不知如何是好，頭目為了保護族人，只好向清兵獻地投降，並前往祭拜白茄苳樹，賜福族人。從此，邵族人民對茄苳樹尊敬有加，除不敢砍伐外，若生長在家的附近，他們還會加以保護，並且祭拜，祈求族人平安，至今仍深信不疑。

One evening back in the old days, a large white cedar tree appeared at Sun Moon Lake all of a sudden. The tree was extremely tall, and its truck was so wide that more than ten people were needed to surround the tree. Due to its unusual growth and size, people called it the spiritual tree.

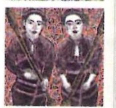
Then one day, a young lady had a dream where she saw a vivid image of the tree. After waking up from her vision, she conceived a child and soon gave birth to a healthy baby boy. In time, the boy grew up to be an extremely clever and active young man, and his constant hard work and bravery were well-known by most people in the village. Due to the wide recognition the young man had received, he eventually became the leader of the tribe.

As time went by, the young man continued to work hard for the village people by engaging in numerous social events with leaders from other tribes. One autumn, the young man took a cruise on a big canoe with other leaders, and the big white cedar tree came into view, they were all impressed by the gigantic size of the tree.

Before they realized it, the sky darkened as night approached. The leaders then decided to rest under the white cedar tree as they enjoyed themselves with more wine and music. All the leaders had such a good time there that they decided to meet every year under the 'spiritual tree'. Since their first gathering there, numerous wonderful things happened in the tribe, and the people had numerous hearty harvests for many years. This led them to further believe the white cedar tree being a spiritual tree.

However, a horrible incident happened one day where a man was murdered by another person from a neighboring tribe. In order to capture the murderer, the leader led a group of people to the neighboring tribe for a negotiation. The discussion eventually got heated which then led to an argument, and they started fighting with each other in a complete chaos. In the end, someone suggested that they bring the argument to a peaceful end by sending



representatives from each tribe for a more focused negotiation. Nevertheless, half way through their meeting, a big bird flew out from nowhere and at that moment, the leader suddenly realized that it had all been a trick. In order to protect the people, he immediately commanded his people to retreat.

As they ran away from their enemy groups, they approached the big white cedar tree and without further hesitation, all of them hid into the hollow trunk of the tree. Due to the enormous size of the tree trunk, people were able to prepare themselves again with weapons and when the enemies drew near; they made a successful attack with arrows and eventually won the battle. After this incident, people gave a new name for the tree - the king of cedar.

Time continued to flew by and when the Ching Dynasty began, the local government heard of the spiritual power possessed by the king of cedar and decided to destroy it in order to prevent the tribal people from growing stronger. As the government sent its troops into the mountains, the Thao people were already well-prepared for the fight. Due to the vigorous strength possessed by the tribal people, the governmental troops were soon defeated and the king of cedar remained safely guarded in the mountains.

Nevertheless, the Ching government did not give up easily. They began searching for other ways to destroy the cedar tree and found out that the tree was actually an incarnation of an unique tree spirit. Therefore, in order to successfully destroy it, they had to chop down the tree from its roots. However, because the tree trunk was enormously thick, no matter how hard they tried, they could not chop the tree down easily. Moreover, the king of cedar was also capable of repairing itself over night no matter how much damage had been done to it.

After several days of trying, the leader of the troop got extremely frustrated and out of his exhaustion, he dosed off to sleep under the tree. In his dream, he heard a small voice saying to him,"no matter how hard you keeping trying, you won't bring me down, but I'm scared of sew, nails and the blood from black dogs!"The leader was startled by the weird dream and after he woke up from his vision, he immediately commanded his people to pin the tree down with big metal nails as they sawed the tree down and showered it with the blood from black dogs.

By adopting such strange steps, the tree was finally destroyed and a huge amount of red sap secreted from the tree. The sap continued to flow into the lake and turned the lake water into a bloody red color. The Thao people were terrified when they saw the death of their spiritual tree, and foresaw a huge disaster coming their way. Just as anticipated, a catastrophic plague broke out in the tribe the next day and many people died as a result.

In order to protect the rest of the people, the leader had no other options but to surrender to the Ching troops. They also went into the mountains and paid their respect to the spiritual tree. Since then, people became more aware of the spiritual power possessed by the white cedar tree. No one would do anything harmful to the tree, and people who lived close to the tree would also give it extra care by trimming the leaves regularly, all in the hope of having a peaceful and safe life in the tribe.






大樟樹的神話
The Legend of the Big Camphor Tree

以前，拉魯島山麓有大樟樹(shakish) 一株，據說已經有六百餘年的樹齡，它的高度有三丈餘，周圍一丈有奇，蔭蓋數十畝，樹心空梃，根有洞穴。

據傳這棵大樟樹的洞穴裡，棲有兩條大白蛇，一雄一雌，粗徑約有一尺餘，長度則有二丈之奇。這二條大白蛇常在夜間出來覓食，附近居民畜養的小豬、雞鴨、羊等，常常遭到被吞食的劫運。因之，附近居民對小孩子的照顧更加小心，深怕被這二條大白蛇吞食，有時候，這二條大白蛇亦常出而遨遊，邵族的族人敬畏有加，奉之為神。

在一個風雨交加的夜裡，這一棵大樟樹被雷電擊倒，而這兩條大白蛇，事先似有預知，在風雨交加之前，乃雙雙越過日月潭，往土崙尾方面逃逸而去。

日月潭水力發電工程興工時，日本人為求工程順利平安，將拉魯島易名為玉島，並在島上建有玉島社神祠，奉祀由日本廣島縣佐伯郡嚴島神社中的水女之神「市杵島姬命」，作為日月潭的守護神，當日人在興建玉島社時，



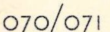
在神祠的旁側，建有奉祀白蛇神位的側殿一間，且在牌位下方的座壟中，築一地洞，以作為這對白蛇再回來時棲踞之用。

Back in the old days, there was a big camphor tree on the Lalu Island which was more than six hundred years old. The tree was over 30 feet high, and its branches were so abundant that it was capable of shadowing a large area of land.









The Legend of the Big Camphor Tree

Moreover, its roots were extensive enough to form a big cave underneath the tree.

However, it was said that there were two dangerous white snakes one male and one female, living inside the cave of the tree. The two snakes were often seen searching for food during the day and in the evenings, which was very dangerous for other animals in near-by farms. Even children had to be cautious at night in case the two snakes suddenly appear and eat them up. Due to the danger and threat posed by the two snakes, the Thao people were respectful to them and even considered them Gods.

On one stormy evening, the camphor tree was hit by a big thunder and fell as a result. However, the two snakes managed to survive as they had previously predicted the storm and had made their way across Sun Moon Lake before the thunder came.

Time went by quickly after the two white snakes left Sun Moon Lake, and when the Japanese started building power generation sites during their occupation in Taiwan, they gave a new name for the Lalu Island by calling it the island of Jade. They also erected shrines on the island to safeguard the lake, and to pray for their building work. Even after many years, people still remembered the two snakes and when the Japanese erected shrines on the Lalu Island, they also built an additional shrine beside the main altar, which recognized the spirits of the two snakes. Furthermore, they even dug a big cave underneath the altar so that the two snakes could reside on the island again upon their next return.



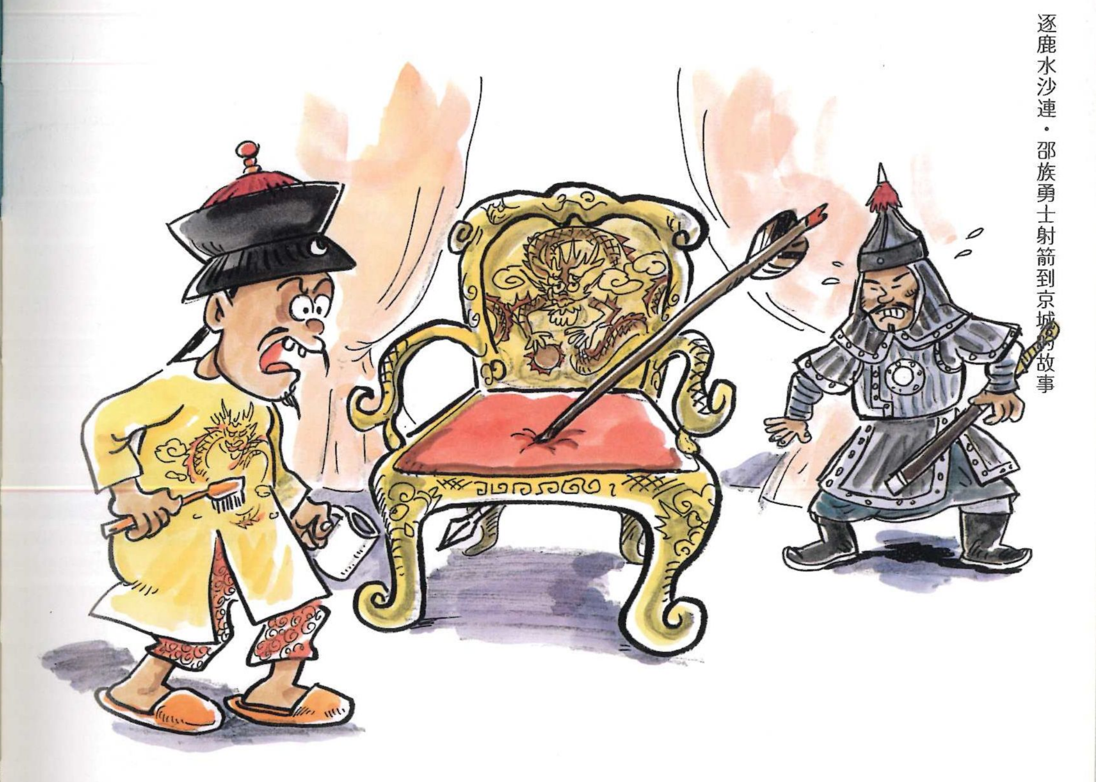



邵族勇士射箭到京城的故事
The Story of the Thao Warrior

邵族勢力強盛的時候，不僅領域廣闊，人才更是輩出，但在清朝時期，卻遭到武力侵犯，族人死傷無數，因此族人想盡辦法要來對抗清朝朝廷。

族中有一善獵的勇士，精於射箭，號稱「神力武士」，他想用箭來射殺滿清皇帝，有一夜，他想早點入睡，好好養足體力，以便凌晨時射箭到京城來射殺皇帝，睡前囑咐他的妹妹，在翌晨時分，當公雞啼叫時叫醒他，但他的妹妹恐怕因晚起而誤事，於是整夜沒睡，不時去查看公雞有無睡著，也不時用手去摸摸公雞，公雞不勝其擾，竟提早啼叫起來，妹妹慌慌張張搖醒神力武士。

神力武士連忙張弓射出神箭，神箭直飛到北京，射在皇帝的寶座上，可惜時間太早，皇帝尚未五更早朝；待皇帝上朝，取出神箭一看，台灣番境竟然有此能人，於是派精通堪輿之學的部下前去覓覓(音baibai)，這位部下卻聽成前去敗敗(音pai pai)，於是這位部下到台灣以後，他所到之處，地理風水都被他破壞。



When the Thao people were at the peak of their tribal power, they invaded various other territories and there were also many people with special talents recognized in the tribe. However, during the Ching dynasty, many of them were killed by the corrupted government, so the Thao people started looking for ways to fight against the Ching government.

There was one young warrior in the tribe who was well-known for his skilled shooting expertise using bow and arrow. He thought of an idea to kill the emperor by shooting an arrow into the emperor's residency.






The Story of the Thao Warrior

The night before his planned assassination, the warrior went to bed earlier than usual in order to physically prepare himself for the next morning. Just before he went to bed that evening, he asked his sister to wake him up as soon as the cock crows in the morning. His sister was worried that she would oversleep the next day and ruin her brother's plan, so she stayed awake all night and checked for the cock's crow from time to time. In the end, the cock got so annoyed by the sister's presence it crowed earlier than usual and the sister went straight to the warrior to wake him up.

The warrior prepared himself with his bow and arrow straight away and shot the arrow towards the emperor's residency. However, because the time was earlier than usual, the emperor was not present in his seat yet when the arrow was shot. As a result, the warrior failed his assassination plan and the emperor was surprised to see an arrow stuck on his seat when he arrived at the palace later that day.

Although the emperor was furious with his secret assassin, he was amazed with the exact shooting skill of the unknown warrior. In order to find out who it was, the emperor even sent out people to look for the warrior. As the emperor gave out commands to search for his assassin, his order was misheard by the soldier because of the similarities between the two words (" bai bai ", meaning "to look for", was mistak-enly heard as "pai pai", which means " failure"). Therefore, due to the meaning of the misheard word, the soldier sent out by the emperor was considered carrying bad luck with him. Overtime, people also came to believe that whatever the soldier does would result in failure.







獨木舟ruza的由來
The Origin of the Canoe ruza

相傳邵族的獵人，在狩獵時發現了一隻肥碩的白鹿，邵族人沒有看過白鹿，於是追著這隻白鹿，經過數天數月之後，沿著白鹿蹤跡來到了日月潭，那被追得發狂的白鹿，被逼到日月潭畔，正是到了進退無路的時候，突然之間，蹤身一躍，跳入日月潭的水中，漸漸泅水向著潭中浮島(lalu)的方向而去，邵族獵人們追狩這隻白鹿已有一段時日，見白鹿泅水而去，大家相當失望，於是大家分頭要尋覓去路，只見汪汪的潭水，尋覓不到一條去路，大家心中非常焦急，就在潭邊的石塊上坐下來，大家懊惱不已，遙望著浮島直喊可惜。時見西斜的陽光，照耀著潭面，忽捲起一陣狂風，潭水波瀾，潭邊蒼鬱的樹林間，掉落了樹枝樹葉在潭中，忽見一隻猴子攀著樹枝，輾轉坐在樹枝上，飄在潭中，非常自然且悠閒地用尾巴作划楫，手上更握著一根樹枝，用作搖櫓，枯樹枝竟能向前游行。

獵人們見狀，大家相當訝異且驚奇，一隻猴子竟然能用枯樹枝游行於潭中，大家得到啟示就商量妥當，立刻採來一段很大的樟樹，把樹身鑿成空心，然後浮在水上，便可以載人了。



邵族的獵人雖然沒有獵到這隻白鹿，但無意中發現了日月潭及其周遭地區，是塊可供世代子孫生生不息的福地，於是舉族遷來居住。又因在追逐白鹿時，無意中看到猴子以樹枝游行於潭中，因此發明了獨木舟(ruza)，此後獨木舟成了邵族人最重要的交通和漁撈工具。





The Origin of the Canoe ruza

It was said that the Thao people discovered a large white deer while they were out hunting, and because white deer were extremely rare at the time, the Thao people chased it for many days until they arrived at Sun Moon Lake. The hunting group and the white deer were all exhausted when they reached the lake. In the end, the deer had nowhere to go so it jumped into the lake and was drifted to the Lalu Island.

Having lost the white deer, the hunting group was extremely disappointed, but they did not give up easily. They split themselves up into different groups and kept on searching for ways to get to the island. Nevertheless, no matter how hard they tried , they still couldn't figure out a way to get there.

When they were just about to sit down by the lake out of exhaustion, a shaft of sunlight cast upon the lake, then a sudden violent wind rushed into the woods, bringing down a lot of branches and leaves into the lake. The hunting group then saw a monkey sitting on a tree branch that was floating in the lake. The monkey rowed the branch leisurely with another piece of branch and sailed nicely in the lake. After seeing the monkey's action, the Thao group got an inspiration from nature. They then quickly searched for a huge camphor tree, made the tree trunk hollow and built it into a canoe.

After this event, although the Thao people didn't get the white deer as they wished, they did discover the beautiful land at Sun Moon Lake. The whole tribe eventually moved into this area and lived there for many generations. Moreover, the deer-chasing event also gave them the idea of canoe -building, overtime, canoes also became one of the Thao's most important traveling equipment.





獨木舟誑敵
The Canoe Battle

邵族人傍水而居，日月潭的潭水是他們捕魚營生的場所，幾乎每個邵族人都精通水性，善於游泳潛水，在水中作業是他們擅長的絕活，而獨木舟(ruza)是邵族人獨有的交通工具，邵族人還住在拉魯島(lalu)時，外人若未經邵族人接引是到不了拉魯島(lalu)的。

水沙連內山除了邵族人外，還有其他族群的族人同樣在爭奪較好的獵場及較佳的生存空間，所以邵族經常要面臨周圍異族的攻擊挑戰，這樣子經過了好多年，不管是贏是輸，多少總會有些人員及物質的折損，聰明的邵族頭人想出了一個滅敵的法子。

他們派人到異族的社裏去示好求和，並且邀約異族的壯丁好漢們來部落裡飲宴作客。別族的敵人不知有詐，還以為邵族人力弱求降，大家興高采烈地齊來赴宴，而邵族族人不動聲色地暗中把獨木舟的船底鑽了洞，再用木塞堵住，好幾艘獨木舟滿載蒙在鼓裡的異族敵人駛往拉魯島，等到獨木舟划到日月潭的潭中時，潛伏水中的邵族人把船底的木塞



拔掉，一下子水湧進了狹窄的獨木舟之中，不知水性的敵人們掉進了冰冷的潭水裏，統統淹死，邵族兵不血刃地打了一場勝仗。







The Canoe Battle

The Thao people have always lived by the lake, and the rich natural resources at Sun Moon Lake offered them the best place for fishing. As a result, not only are they very good at swimming, they are also extremely specialized in many kinds of water activities.

Canoes have always been their unique traveling measure. When the Thao tribe was still living on the Lalu Island, outsiders could not get to the island without their help.

However, the Thao was not the only group living in that area. There were many other different tribes and all of them had to fight for a living. Battles were frequently seen between different tribal groups, and the situation carried on for many generations. In almost every fight that occurred, numerous precious lives were lost as a result. Therefore, in order to safeguard the people, the Thao leader thought of a brilliant idea to solve this problem.

The leader sent some of his people to the outsiders' villages and homes to befriend with them by inviting them over to the Lalu Island for a feast. Without truly knowing the Thao people's tricks, the outsiders accepted their invitation with great joy. However, as the Thao people prepared the canoes for the outsiders to travel to the Lalu Island, they secretly punched some holes in the canoes and plugged these holes with corks. Some of them then dived into the lake to wait for the outsiders to arrive. As soon as the rivals started making their way to the Lalu Island, the Thao people unplugged the corks and all the canoes sank as a result. Because the outsiders were not specialized in the water, all of them drowned in the end. By utilizing this idea, the Thao tribe was able to safeguard themselves in the highly competitive environment.









貓頭鷹的故事
The Story of the Owl



很早很早以前，邵族的部落裡有位非常漂亮的少女，這個少女還沒有結婚卻懷孕了，此事令族人感到非常羞恥，因而常常責備她和排斥她，少女忍受不了責難及羞辱，就在一個寒冷的夜裡，逃到深山去躲藏起來。

幾天之後，有打獵的族人回來，告訴大家說那個逃家的少女已經凍死在深山裡面，而且還變成了一隻貓頭鷹(shmadia)，族人都不相信，以為是獵人酒喝多了亂說話。

這事發生以後，每當族人有人懷孕，人們就會發現有隻貓頭鷹飛到懷孕婦女的屋頂上，不時地啼叫著，好像在提醒婦女們懷孕了，要好好珍惜自已的身體。此後貓頭鷹報喜訊的事情一再地發生，而且屢試不爽，族人這才相信貓頭鷹果真是那位少女的化身。族人從此對貓頭鷹敬畏有加，並且為了對逼死那位少女的往事表示歉意，代代相傳，告誡族人不可捕殺貓頭鷹。至今邵族人仍有不得獵殺貓頭鷹的禁忌，他們也相信貓頭鷹能預知婦女懷孕的事情，並且會指引上山打獵的族人，不使他們在深山中迷路。





The Story of the Owl

A long time ago, a fine-looking young girl from the Thao tribe got pregnant before she was married. Even though her beauty had been well-known among the entire tribe, her unplanned pregnancy was considered a big insult to the rest of the tribal people. As a result, people continuously criticized her and spread gossips around the tribe behind her back. Due to the constant misjudgments the girl received from others, she could not deal with the pressure any longer. Then on one cold evening, the girl left the tribe secretly as she walked into the mountains with a great sense of despair.

A few days after the lady left, a group of hunters returned to the tribe and told the rest of the people that the lady had died in the mountains due to severe coldness. They also said that she had turned into an owl after death. Nevertheless, no matter how persuasive the hunters were, none of the tribal people believed what they said. The Thao people thought it was only a story made up by a group of hunters who had obviously had too much to drink.

However, soon after this incident, an owl suddenly appeared in the tribe and it was constantly flying in the village especially around pregnant women. The owl would linger up on the roof as if telling all the pregnant women to look after themselves. The same phenomenon happened so frequent that in the end, people were finally convinced that the owl was actually an incarnation of the young lady. Since then, people became more aware of the owl's presence and paid more respect to it. Furthermore, in order to express their apology to the young lady, people made a decision together to stop killing owls. Even up till the present day, people of the Thao tribe are still banned from killing owls. They have a firm belief that owls can predict women's pregnancies, and are also capable of providing guidance for the hunters so that they wouldn't get lost in the mountains.






小孩變老鷹
The Story of the Eagle

邵族人深信天上高飛的老鷹是邵族小孩子的化身，因此他們打獵時絕對不傷害老鷹。

相傳古時候，有個邵族的小孩非常懶惰，他的母親在捻麻線的時候，這個小孩子從來不會幫忙母親整理苧麻線。有一次，母親生氣了，狠狠的責備他一頓，小孩子傷心氣惱的爬到屋頂上去，把簸箕(竹子編成的圓扁形容器)剖成兩半，插在兩腋下，變成一隻老鷹飛走了。

另有一說，老鷹是族中一位可憐的女孩變成的：相傳很早以前，部落中有一位刻薄的母親，常虐待自已的女兒，要她做很多事情又不給飯吃，女兒因為母親的凶悍和威嚴也不敢反抗。

有一天，母親命女兒去潭邊提水，哄她說：「快去提水，回來了讓妳吃鍋巴。」女兒已經好幾天沒吃飯了，強忍著飢餓到潭邊去提水，那曉得辛苦地從潭邊提了水回來，發現母親一個人把所有的飯和鍋巴全都吃光了。

女兒失望了，決定要離開這個家，她把簸箕剖成兩半，插在兩腋作為翅膀，變成一隻老鷹，含淚飛向空中而去，這時刻薄的母親跑出屋子抬頭看他的女兒，老鷹的淚水剛好掉入母親的眼中，不久這位母親就生病死了。

A long time ago, there was a child in the Thao tribe who was extremely lazy and showed no interest in doing anything. Even when his mother needed some









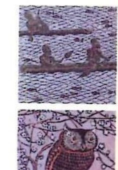
assistance with her weaving, he always refused to help. Over time, his mother got very angry with him and told him off badly one day. After getting a severe scold, the boy got upset and went up to the roof with a bamboo basket (one used for carrying earth or dirt). He chopped the bamboo basket into two halves out of anger, and attached the chopped portions under his armpits. Miraculously, after doing that, the boy turned into an eagle all of a sudden and flew away. Since then, people of the Thao tribe believed that eagles are the incarnation of the little child; as a result, they stopped killing eagles even when they went on hunting trips.

Apart from the above story, there was another story about the eagle which was related to the life of a poor young girl.

A long time ago, there was a cruel lady in the Thao tribe who was extremely abusive to her daughter. Even though the lady gave her daughter countless tasks without giving her food, the poor little girl did not dare to disobey her mother and did everything her mother asked her to do.

One day, the mother commanded her daughter to go and get some water from the lake, with the reward of food upon her return. Even though the girl was short of physical strength, she was excited at this because she hadn't had any food for many days. She struggled all the way with very little energy and made it to the lake.

However, after she completed her task, she found out that her mother had eaten up all the food. The little girl was devastated and decided with great courage to leave her mother. She chopped a bamboo basket (one used for carrying earth or dirt) into two halves, and attached the two portions under her armpits; she then turned into an eagle and flew away. The cruel mother rushed out to see her daughter flew away in the form of an eagle, just then, the daughter's tears dropped into her mother's eyes accidentally, and soon after that, the mother died of a severe illness.







邵族的靈鳥
The Divine Bird of the Thao Tribe

邵族凡事皆行鳥占，無論是狩獵、戰爭、出草，或是生命禮俗中的婚喪喜慶，都要行鳥占，亦即在事前要觀看鳥的飛向，且聆聽鳥的啼聲，藉此來斷定吉凶，若得吉占則行之，若遭凶占則取消或延後。

繡眼畫眉鳥的邵語稱為 shmashuni（學名：Alcippe morrisonia，英文名：Grey-cheeked Fulvetta），牠富有靈性，被視為靈鳥，嘴細略微下彎，頭至後頸為灰褐色，眼眶為白色，頭側、眼上方處有較深的褐色條紋。腹部為黃褐色，叫聲為「唧、唧、唧」的鳴聲，邵族人即依牠的鳴聲和飛向來判斷吉凶。

何以邵族人會以這種鳥來行鳥占呢？邵族有這樣的傳說：相傳邵族有一名勇士，能勇善戰，時常建立戰功，族人相當尊敬他，但他死後，族人非常懷念他，於是他就變成了一隻黑白相間、且頭部灰色、眼光炯炯有神的鳥。當族人遇到困境時，這隻鳥會前來指引，讓族人遠離惡運，由於牠能預知福禍，所從族人將牠奉為靈鳥。

這種鳥何以靈驗而能預知福禍？有一次族人上山狩獵，在途中的右邊樹梢上，這隻鳥就停在樹梢







上，吱吱喳喳的叫個不停，似乎在暗示甚麼？族人不以為意，仍然繼續前去狩獵，但這次出獵不但一無所獲，還遭受到意外的事情發生。又有一次，當族人又出外狩獵時，這隻鳥卻停在左邊的樹梢上，啼著悅耳的鳥聲，這一次出獵，族人獵得許多獵物並且平安歸來，有了這幾次的教訓與經驗，族人每有出獵或外出工作時，就會留意鳥的啼聲，並且聆聽啼聲的改變，以此來斷定是吉占或是凶占。鳥兒若停在樹梢的右邊，即是報凶，若是在左邊則是報吉。自此後，族人在狩獵、戰鬥、或是遇有重大事情時，都要先聆聽「靈鳥」的鳴叫聲，還要觀看「靈鳥」飛行的方向，若得吉占才行之，若得凶占則放棄或延期。

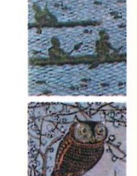
People of the Thao tribe rely heavily on "bird divination rituals" for everything they do, such as their common hunting activities; warfare; attacks on other tribes; weddings and funerals. The unique "bird divination ritual" refers to the act of practicing divination using birds, and the common divination practice involves looking at the direction of birds' travel, as well as listening to the birds' chirps. The Thao people use these signs as guidelines to predict certain events and to see whether the event would bring good or bad luck.

The thrush is also known as the "Grey-cheeked Fulvetta", and has the scientific name of "Alcippe Morrisonia". Fur-thermore, it is also called "shma-shuni " in the Thao language. It is believed that the thrush possess a unique spiritual ability, therefore, they are recognized as a divine bird.

The thrush's beak is thin and curves slightly downwards. Its head and the lower neck portions have a brownish-grey color. Areas around its outer eyes are colored white and there are a few brown stripes on top of its eyes. There is also a brownish-yellow patch around its gut areas.

The Thao people make use of the thrush's crisp and clear chirping sounds, as well as the direction of their travel for divine purposes, especially when they want to predict either good or bad lucks for future happenings. People often wonder why the Thao tribe had chosen the thrush to be their divine bird, and the answer to this query lies in an old legend.

It was said that there was a great warrior in the Thao tribe back in the old days who was very courageous in face of war and had succeeded in numerous fights. Because of his bravery and success, he





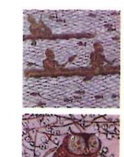


was well respected among the tribal people. Even after his death, his name remained in the village for many generations. It was also said that the great warrior turned into a bird with a special divine ability after his death. The bird possessed a special feature with a band of black and white colors on its head, as well as a pair of bright piercing eyes. Whenever the people had difficulties that they could not solve, the bird would always appear to help. Overtime, the bird was considered the divine bird of the Thao tribe.

Apart from the birds' ability to support the tribal people when troubles occur, in addition, they also had the ability to prophesy good or bad events, and this is related to another incident in the past. One early morning back in the old days when a group of Thao people were hunting in the mountains, they saw a bird chirping continuously with a coarse sound on their right-hand side. The sound was so loud and clear as if the bird was trying to tell them something. However, the hunters didn't think too much about this and continued their hunting journey. By the end of that day, not only did they end up with no quarries at all, they also had some bad accidents on the way back to the village.

Then, on another day when the group went out hunting again, they saw the same bird on the tree like before. However, the bird appeared on the left-hand side this time and made a nice chirping sound. The hunting group not only ended up with lots of quarries that day, all of the hunters also arrived home safely.

After experiencing the same situations for many times, the tribal people began to pay special attention to the chirping sounds made by the thrush. If the bird made some unusual sounds, they would interpret it as warnings of danger. Also, if the bird appeared on the right, tribal people would predict bad luck approaching. By contrast, if the bird appeared on the left, then it would bring forth good luck. Since then, people would always carry out such 'bird divination practices' before major events such as hunting trips or weddings. They would always listen to the chirping sounds of their divine bird, and to look at the direction of the birds' fly. Important events would only take place if good luck is predicted.









鮎鮐魚的故事
The Story of the Fish (Aaian Snakehead)

鮎鮐魚又叫七星鱧，體長呈圓筒狀，喜棲息於河流、池塘及湖泊中，因其鰓的上半緣演化出特殊器官，所以可以直接呼吸空氣。

鮎鮐的嘴型寬大、牙齒尖利，通常嘴巴吞得下的東西都躲不過牠的掠食，白天主要棲息於水域底層，夜晚才進行獵食，以小魚及甲殼類為主食，屬兇猛的掠食性魚類。

邵族居住在外石印（taringkuan）的時代，部落裡有兩位美女，一位是聾子，一位是啞吧，一位精於刺繡、一位善於織布，他倆經常到拉魯島（lalu）上工作，有一天，族中一位年輕人尾隨而來，坐在織布美女旁邊調戲，屢勸不聽，美女一氣之下，以織布器回擊，碰到年輕人的下部，年輕人慘叫一聲，原來生殖器斷了半截，掉在地上，一跳一跳的跳進潭裡，變成鮎鮐魚，因為鮎鮐魚形狀呈圓筒狀，頸處又有一環狀，因此邵族人相傳，鮎鮐魚似男人的性器官，所以他們不吃鮎鮐魚。

The fish known as the Asian snakehead has an unusual cylindrical body shape, and they like to inhabit around the streams, ponds and rivers. They have an unique organ above the upper half of their gills on both sides, which enable them to breathe directly in the air. Also because of the extensive width of their mouths and sharp teeth, they are well-known for capturing all kinds of food sources within their habitat. They usually rest during the day and come out at night to seek for food, which are mostly small fish and shells.

During times when the Thao people lived in the "taringkuan" areas, there were two beautiful ladies living in the tribe, however, one of them was deaf and one was mute. Even though the two beauties were troubled by their inabilities to hear and speak, they were extremely good at stitching and weaving and often went to the Lalu island for their work.

One day, a young man from the tribe followed the two ladies to the mountains, and he sat next to them as they started stitching and weaving, causing constant disturbances. No matter how



hard the ladies asked him to leave, the young man ignored. In the end, the two beauties got very annoyed that they used their weaving machines to threaten the young man. By accident, one part of the machine dropped down between the young man's legs and broke his male organ into two halves. One part of his broken organ fell into the lake and turned into a rare type of fish, which has a lengthy and cylindrical shape.

Due to the origin of this story, people of the Thao tribe believe that this special type of fish (Asian Snakehead) came from the young man's male organ; therefore, they never consider Asian snakehead as an edible food source.







無尾田螺的故事
The Story of the Tail-Less Periwinkles

田螺喜愛棲息於底泥富有腐植質的水域環境，如水草繁茂的湖泊、池沼、田窪或緩流的河溝等，並且以泥土中的微生物、腐質、水中浮游植物、幼嫩水生植物、青苔等為食。

相傳日月潭出現許多無尾田螺，其由來是清雍正年間，邵族的頭目骨宗帶領族人對抗清朝勢力的侵犯，台灣道吳昌祚帶兵前來平靖時，有一天，吳昌祚在日月潭畔休息，他的士兵請他吃田螺，因為在吃田螺時，需要切掉田螺的尾部，才能吸食，吳昌祚吃完了田螺肉，稱讚相當好吃，他將吃完肉的螺殼投入潭中，而田螺又復活起來，變成無尾田螺。

A periwinkle is a small shellfish-like snail. They prefer a wet, decaying natural habitat such as in slow streams, pounds and rivers, and usually feed on small micro-organisms, seaweeds and moss.

It is said that in the early days, there were many periwinkles in areas around the Sun Moon Lake which were "tail-less". Over the years, people have attributed this unusual phenomenon to a special incident in the past.

During the Ching Dynasty, people from the Thao tribe often fought with the Ching troops. In order to settle the chaotic situation between the two, a group of soldiers were sent to Sun Moon Lake. The leading soldier got tired one day on the way so he and the rest of his group took a break by the lake. The soldiers gave their leader some periwinkles to eat, and the leader enjoyed the unique taste by biting off the tail-ends to suck out the flesh from the shells. After their break, the leader ret-urned all the empty spiral shells into the lake, and as if a miracle, all the periwinkles came to life again but without their tail-ends. These came to be known as the " tail-less periwinkles".







蜜蜂的故事
The Story of the Bee

傳說中古時候，半粒粟米就可煮成一大鍋飯，一位邵族粗心女人放了一把粟米來煮飯，結果整個屋子溢滿了熟透的粟米飯，幸虧，成群的蜜蜂(fulhia)飛來幫助，啣走粒粒粟米飯，但此後半粒粟米煮成一大鍋飯的能力就消失了，因此邵族人的屋子不喜歡被蜜蜂築蜂巢，因為成群的蜜蜂飛進屋子，表示要啣走粟米飯，也就是說蜜蜂在屋內築蜂巢，會啣走家裡的財運。

Back in the old days, people usually cook rice in a big pot with only a tiny pinch of rice grain. However, there was a careless lady who put too much rice grain into the pot one day, and her house was soon filled with cooked rice. Fortunately, a swarm of bees came into the house and took away the cooked rice in a short time. As a result, the Thao people have a superstitious belief not to have bee nests in the house, because they think that bees would take their treasures away just like how they took away the cooked rice in the old days.



紅嘴黑鵯的故事
The Story of the Black Bulbul

紅嘴黑鵯又叫紅喙嗶仔（學名:Hypsipetes madagascariensis,英文俗名: Black Bulbul），牠的嘴及腳為鮮紅色，而全身則為黑色，分佈在中低海拔的山區，為普遍的留鳥，非繁殖期常成群聚集成數百隻大群在雜林或果樹林活動，叫聲極喧鬧，以昆蟲、漿果等為食，喜歡停棲在高大的喬木或是枯樹上層。每年一到繁殖季，部份個體還會遷移到低海拔山區或是平地，在樹上以草莖、細樹枝築碗形巢來哺育牠們的下一代。

邵族和布農族皆有紅嘴黑鵯的傳說，以及不得捕捉的禁忌，因為紅嘴黑鵯在遠古時代曾經幫助取得火種和協助滅火的傳說，因此不得獵殺。

相傳紅嘴黑鵯在一次大洪水中幫助邵族的祖先到水上孤島取得火種，因而嘴喙被燒成紅色，為了感謝大恩，邵族人迄今不予捕獵。又有一次，部落裏發生一場火災，紅嘴黑鵯為了幫忙救火，不顧危險，成群飛來，啣走火苗，消除了一場火災，但紅嘴黑鵯的嘴喙和腳趾為火苗燒得通紅，以致於嘴和腳趾都呈紅色。

The bird known as the " Black Bulbul"has the scientific name of "Hypsipetes madagascariensis". They have a very unique black body with a bloody-red beak and deep-red claws. They live around areas of middle to low altitudes, and except mating seasons, they are usually active in forests and orchards, feeding on small insects and fruit. However, when mating season approaches, they would migrate to the low altitude areas to build nests for their offspring in the trees.



Both the Thao tribe and the Bunun tribe have legendary stories that prohibit them from capturing black bulbuls, stories were related to how the black bulbuls have helped their ancestors in the past.

According to the Thao legend, the black bulbuls helped the Thao ancestors back in the old days when there was a big flood one year. The birds flew a long way to an island and brought fire back with their beaks, which is why their beaks have a bloody-red color. Later on, there was fire in the Thao village one day and many black bulbuls came to help in the village. They took away the fire with their claws, which turned their claws into a deep red color. Due to these past events, the Thao people never capture nor kill the black bulbuls.









日月潭魚姬的故事

The Story of the Sun Moon Lake Mermaid

相傳日月潭的潭底住有一條魚姬，她的長相相當特別，上半身幾乎和人相似，頭上長著一對彎彎的角，烏黑的長髮垂到胸前和背後，半掩蓋著臉龐，她的下半身卻長得像魚的尾巴，邵族的人稱她為達克拉哈（Takrahaz），意即水中精靈，亦稱長髮精怪，她喜食魚蝦，靠著潭中的水中生物維生。

在日月潭外石印部落(Taringkuan）與土亭仔（Puzi）之間有一小島，名為Futiz，達克拉哈常常從潭底游到這裡來曬太陽，她喜歡用花編起一串串的花環，然後一面梳著美麗的長髮，一面唱著歌，讚詠日月潭的旖旎風光。

邵族在日月潭建立家園以後，族人以山田耕作、狩獵、漁撈維生，並且和達克拉哈保持著良好的關係，因為日月潭的豐沛資源和潭中的魚蝦能提供達克拉哈(takrahaz)和邵族族人豐足的生活。但是一段時間以後，邵族的族人卻捕不到魚蝦，族人相當憂心，紛紛來向老頭目排達沐（paytabu）訴苦，說他們各自的魚網和漁具都不見了，此時族中有一勇士名叫努瑪（numa），他精於游泳，潛入潭中能夠好長時間都不用換氣，他聽到族人的處境非常生氣，馬上跳入潭中，潛到潭底去一探究境，結果發現潭底有許多遭到破壞的魚網和漁具，而此時達克拉哈正在潭底破壞鰻筒，努瑪(numa)很是生氣，與魚姬在潭中展開了打鬥，魚姬用她的長髮來對付努瑪，但努瑪相當勇猛，激戰了三天三夜，掀起的浪花飛濺到水社的山頂，結果分不出勝負，但雙方已經精疲力竭，努瑪不滿的質問達克拉哈為何要破壞族人的魚網和漁具，達克拉哈反問努瑪說：「你們的族人為何在日月潭中佈滿了漁具？如果你們把日月潭的魚蝦一網打盡，那日月潭就再也不會有魚蝦了，未來我們如何生活下去？」

努瑪聽後恍然大悟，驚覺日月潭的魚蝦真的變少了，終於明白因為族人的貪婪，連日月潭的小魚小蝦都不能倖免。

「你們要在日月潭上架筏植草，編製草坡，給小魚蝦一個避難的家，這樣日月潭才會有捕不完的魚蝦。」努瑪聽了魚姬的話，相當同意，於是雙方言歸於好。

努瑪游回岸後，告訴老頭目排達沐和族人魚姬的啟示，邵族人終於瞭解不可以將日月潭的魚蝦一網打盡，才能維持日月潭生生不息的永續資源，於是族人不再貪婪的捕捉魚蝦，並且按照魚姬的教導製作水上浮嶼，也就是架筏於潭邊，筏上放置土壤並且種植水草，而魚蝦就在浮嶼的下方產卵繁衍，日月潭的魚蝦又豐富起來，從此以後魚姬不再破壞







The Story of the Sun Moon Lake Mermaid

邵族族人的漁具，恢復了悠遊的生活，邵族人又可常常看到她游到 Futiz 島上來曬太陽，繼續編織花環，繼續梳著她美麗的長髮，唱詠日月潭旖旎的風光。

It is said that there was a mermaid living in the water of Sun Moon Lake back in the old days. The mermaid had a very unique look where her upper body resembled that of normal human beings, but her lower body looked like the tail part of a fish. She also had a pair of curved horns, which were covered by her black long hair that framed the angles of her face. The Thao people called her the mermaid, which was also known as "takrahaz" in the Thao language. The mermaid fed mostly on fish and shrimps, as well as other living organisms in the lake.

The mermaid was often seen resting on an island called the "futiz", which lied between the "taringuan" village and the"puzi" areas at Sun Moon Lake. She frequently sat under the sun as she indulged herself with the lake view. She would also sing as she combed her long hair and made some wreaths with wild flowers.

After the Thao people



moved to Sun Moon Lake, they kept a good relationship with the mermaid. The rich natural resources at Sun Moon Lake enabled the Thao people to engage in many farming and fishing activities, as well as providing the mermaid with her food sources.

However, after a period of time, the Thao people began having troubles catching fish in the lake, which caused them a lot of anxieties. Many tribal people came complaining to the leader, paytabu, saying that a lot of their fishing equipments have gone missing. After hearing the many complaints, a young warrior of the tribe called "numa" volunteered to help. Not only was the warrior well-known for his skillful swimming abilities, he was also able to dive under water for a long time.

He immediately dived into the lake and discovered many damaged fishing equipments. Just when he was about to return to the tribe, he saw the mermaid damaging their ell-catching devices. The warrior was furious and started fighting with the mermaid in the lake. The mermaid fought with her long hairs, and the warrior defended with his skilled fighting talents.

After three days and three nights, they could not defeat each other and were both exhausted. The warrior then asked the mermaid angrily why she destroyed their fishing equipments, the mermaid responded angrily saying that if the Thao people kept on catching so many fish in the lake, the natural food sources would run out very fast.

After hearing the mermaid's explanations, the warrior suddenly realized that the Thao people had been too greedy. He then returned to the tribe and reported to the rest of his people. After this incident, the Thao people became more careful with the natural resources in the lake, and were friends again with the mermaid. In order to look after their habitat, the Thao people even designed a special device using rafts to grow various types of aquatic plants, so that fish could lay their eggs around the rafts.

Since then, the natural resources at Sun Moon Lake became rich again and the mermaid also stopped damaging Thao people's fishing equipments. They resumed their previous peaceful life and the mermaid was seen again sunbathing on the futiz Island.






達魯卡和水月的悲戀故事
Tragedy of the Two Lovers

傳說很久以前，有一位名叫水月的漢人姑娘，在自家的墾地工作時，與追趕一隻水鹿而闖入田裡的邵族狩獵男子達魯卡不期而遇，這對異族男女一見鍾情，兩人暗中交往了一段時日，終於產生了愛情的火花。

在當時的環境，他倆的行為是不能見容於雙方的家人的，終於在戀情曝光後，水月姑娘被家人禁足了，而達魯卡也被族人痛打了一頓。這對苦於無法見面的戀人，只得以先前約定的暗號互通心聲，達魯卡每天在山上學羌叫，水月則在家中敲竹筒回應。

因按捺不住相思之苦，兩人相約於一個月圓的冬夜，雙雙離家出走，最後在走投無路之下，投潭殉情。第二年的冬天，潭面游來了一對鴛鴦，眾人見到都認為是這對殉情男女的化身，心中暗地裡都為他倆祝福，願他們生生世世都為比翼鳥。

A long time ago, there was a girl named Shui-Yueh in the Han tribe (her name literally means"water-moon" in the Chinese language).

One day, when she was working in the garden, a guy named Da-Ru-Carr from the Thao tribe suddenly appeared in her garden because he was looking for his lost deer. Upon their first encounter, they were both attracted to each other and fell in deep love soon after.

However, the relationship between Shui-Yuen and Da-Ru-Carr was considered inappropriate and unacceptable due to their different family background at that time. This proved to be true when their love affair was finally discovered. Shui-Yuen was then grounded strictly, and Da-Ru-Carr was severely punished by his family. Nevertheless, even though they were physically separated they were still spiritually connected to each other and would occasionally contact one another secretly.

After weeks of separation, the two lovers couldn't restrain themselves anymore; therefore, they decided to run away from home and to die together in the name of love. Hence, on



one cold winter night, they fled together and drowned themselves in the lake.

One year after their death, on the same chilly winter night, a pair of mandarin ducks appeared in the lake (mandarin ducks always live in pairs and symbolize love). People then recognized the pair of mandarin ducks as the incarnation of the two lovers who died together, and gave the birds many of their blessings.





盪鞦韆的由來
The Origin of the Swing

邵族早期的農業生產以「山田燒墾」的方式來種植粟(kamar)，後來與漢人接觸後，才開始種植旱稻和水稻。

早期邵族的播種祭是以植物在春天發出新芽時舉行，和漢人接觸後，改在農曆三月間，播種前幾天，會先在山上準備一塊小田地，供小孩舉行播種儀禮之用，這是播種祭儀的開始，被帶到山上去的孩子從七、八歲到十四、五歲都可以，不過必須是還沒有吸食過煙草的，這是一種禁忌，因為這一日之播種意在祈求作物之繁盛，邵族堅信煙草有害作物，所以種子必須經由未接觸過煙草的手播種下去，而且上山的大人與孩子，這一整天都不可吃鹽，違則作物將會枯死，在上山與返家的途中不可攀折花木，否則將引致野獸來侵害作物。

這時族人架起鞦韆(lhalhawshin)，這是播種祭的一部份，象徵作物將來會成長得茂盛、很高大，在風吹稻穗之時，如鞦韆的搖擺；盪鞦韆能使身體健康，女子未婚者於此時盪鞦韆能在婚後早生子女，已婚而尚未生育者盪之即能迅速懷孕，既能祈福，又是娛樂，所以在這時，族中不論男女老少都會去盪鞦韆。

For many years, the Thao people used their traditional ways to plant corns called "kamar". It was not until they started having contacts with the Han people that they started yielding crops either on soil or in water.

In the old days, the Thao people had their annual planting festivals in spring before the germination period of various plants. However, this was changed to a different time after they utilized the Han people's way of growing plants. According to their traditions, a few days before the planting day, people would go up to the mountains to prepare a small area of land. They would then bring some children (aged from 7 to 15) along with them up to the mountains. Children who were chosen to take part in the festival must have no previous contacts with tobacco smoke because the Thao people consider tobacco to be an extremely harmful plant that brings bad luck to the new seeds. Therefore, all new seedlings must be planted by hands that had never touched tobacco before.

Moreover, both adults and children who participated in the festival were not allowed to consume any salt at all that day, otherwise the plants would die as a result. Also, on their way home after the festival, people must not pick any flowers otherwise the new seeds would be ruined by animals.







盪鞦韆象徵作物茂盛，為春天播種祭時的儀式之一。

More importantly, people had to erect a swing at the ceremony, which symbolized a strong and successful growth of the plants. The swing also resembled the swaying of the new plants in the wind. Overtime, the swing became a special symbol for the people, where people can receive blessings of health. It was also said that for single women, if they sit on the swing, they would be able to have children soon after their marriage. Furthermore, married women who have trouble conceiving were also advised to sit on the swing.







收租的故事
The Story of Rent Collection

邵族勢力強盛的時候，水沙連一帶皆是邵族的傳統領域，埔里盆地有一部份是屬於邵族的領域，但居住在埔里盆地的埔里社族人卻常遭到山上紋面的人（泰雅族）下山來獵首級，接著漢人又越界來水沙連侵墾土地，更濫殺了許多埔里社的族人，同是打里摺番親的邵族，於是邀請西部平原的平埔族人，前來埔里一帶開墾，一方面對抗紋面的人的出草威脅，另一方面平埔族人也可以在此建立新的家園。

平埔族人與邵族和埔里社約定，每季要繳交定額的草地租給地主，這就是「亢五租」的由來，後來平埔族人為感念邵族的恩情，每當過年時都會邀請邵族的族人前來埔里社收租，雖說是收租，但其實是準備糕點和酒肉來獻給邵族，因此，平埔族人過年時，邵族的族人就結伴前到埔里社收租，此一習俗直到日治後期才中斷。

During the period when the Thao tribe reached the peak of its tribal power, the entire Shui-Sha-Lian area was occupied by its people; moreover, the traditional values of the Thao tribe were also widely recognized in this area.

There were also some areas in Puli that belonged to the Thao tribe; however, people who lived around Puli were frequently troubled by some of the Atayal tribe. This unruly situation was made worse after the Han people invaded the Puli areas when many more people were killed.

In order to deal with these dangerous people, some of the Thao people who were living in Puli invited people of the Ping-Pu tribe from the west to come and live with them. Not only would this help settle the chaos created by the Atayal invaders, it would also help the Ping-Pu people to build their new homes.

After the Ping-Pu people's arrival in Puli, they made a promise with the Thao people that they would pay rent to the land owners regularly. Since then, the Ping-Pu people had always been extremely grateful to the Thao for having them in Puli.

In showing their gratitude, the Ping-Pu people would invite the Thao people to stay for a good meal after rent collection every year. Over time, this ritual of treating the Thao people food after rent collection became one of the fixed traditions until the Japanese arrived in Taiwan.









漢族與其他族群傳說故事篇

Legendary Stories of the Han Tribe and Other Ethnic Groups

日月潭的由來
The Origin of Sun Moon Lake

日月潭的由來 I

據傳，玉皇大帝為天界最高主宰之神，上掌三十六天，下握七十二地，掌管一切神、佛、仙、聖和人間、地府之事。王母娘娘是天上的最高女神，主宰人類的幸福與長壽，還擁有能使人長生不老的神藥，她正是玉皇大帝的正宮夫人。

有一天，王母娘娘生日，玉皇大帝特別差遣九天玄女帶著兩顆極為名貴的七彩明珠前往祝壽，行至中途，突遇到大風襲來，二顆七彩明珠不慎掉落凡間，其中一顆落在中國杭州，形成了西湖，另外一顆則落在台灣，形成了美麗的日月潭。

The Origin of Sun Moon Lake I

According to the old stories, there was an emperor living in the sky who had powerful control over everything on earth. There was also a female goddess who controlled people's lives, as well as the amount of luck people were destined to have. Moreover, she also had a special kind of medicine that could give people eternal life.

One year, on the day of the female goddess' birthday, the emperor commanded some angels to deliver two rare pearls for









the female goddess, however, on their way to the goddess' place, there was a sudden gust of wind and the angels dropped the two pearls on to the earth. One of the pearls fell in China and became the West Lake of the present day (also known as "Xi Hu" in the Chinese language: a famous fresh water lake located in central Hangzhou, in Zhejiang province of eastern China). The other pearl fell in Taiwan and became today's Sun Moon Lake.

日月潭的由來 II

傳說在遠古時代，太陽能夠變成一位男子，而月亮可以變為一位女子，有一天，他們相愛了，但由於太陽只能在白天出現，而月亮也僅能在夜晚出現，他倆能見面的時間可說少之又少，僅能在某些季節的黃昏或清晨時分偶而見面，所以太陽和月亮都覺得相當痛苦，於是他們尋求能夠長相廝守的辦法，宇宙之神告訴他們說：你們可以化成一泓潭水而長相廝守，但是你們原有尊貴而神秘的天職將被取代。這雖然是個殘酷的代價，但是他們為了愛情，還是決定放棄一切，於是，他們結合化成一泓潭水，一邊的形狀像「日」，一邊的形狀像「月」，這就是日月潭的由來。

The Origin of Sun Moon Lake II

It was said that back in the old days, the sun was capable of turning itself into a male. Similarly, the moon was also able to transform itself into a female. Then one day, the sun and the moon fell in love with each other, but because the sun only appeared during the day and the moon at night, they had very limited time to meet. The only time they could both appear together in the sky was during seasonal changes. It caused them a great amount of pain not being able to meet often, and so they began searching for ways to spend time together.

The God of the universe told them both to transform into water and together form a big lake so that they could be together. However, if they decide to do so, they would have to give up their special positions being the sun and the moon. Although they did not want to give up their positions easily, due to the affections they had for each other and the power of their love, they both decided to turn into water which eventually gave rise to today's Sun Moon Lake.







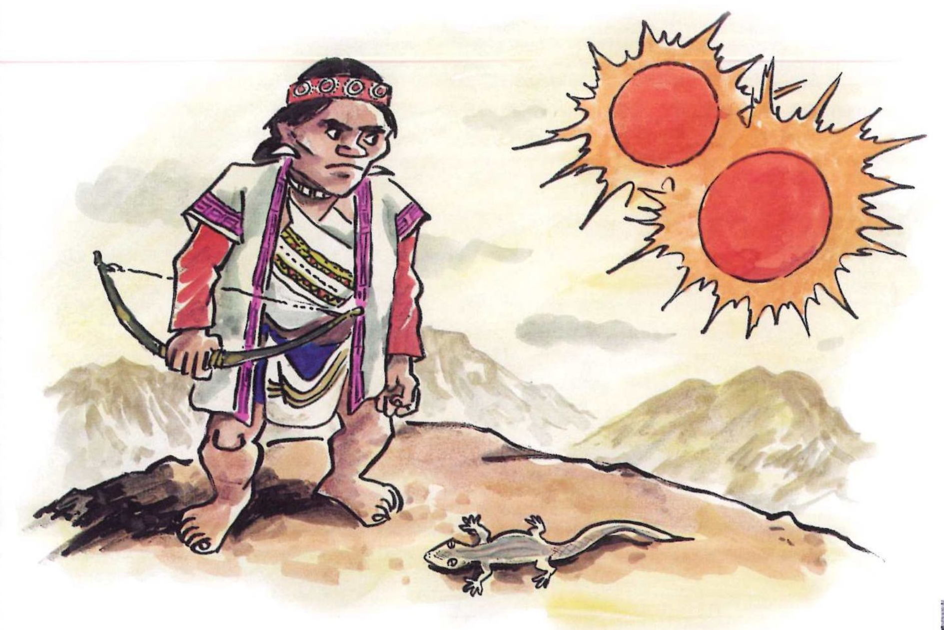
日月潭的由來 III

布農族為台灣原住民族之一族，分佈在埔里以南的中央山脈及其東側，直到知本主山以北的山地。水沙連南邊一帶為布農族最早的根據地，他們對日月潭的由來，有如此傳說：

相傳在古時候，大地由二個太陽輪流照耀，因為沒有夜晚，所以非常炎熱。有一天，一對夫妻帶著小孩來到田裡工作，之前他們先安頓小孩，將他置於樹枝、樹葉所搭建的棚架裡。工作一段時間後，發現小孩不見了，他們四處尋找，就是找不到小孩的蹤影，他們在石堆裡到處翻找，只見到一隻小蜥蜴從石縫中爬著出來，但一會兒就不見蹤影了。

這對夫妻傷心地回家，那天晚上，他倆同時夢到小孩，小孩說：「我被太陽曬成蜥蜴了！」父親醒來後，非常的憤怒，因為長年受到二個太陽的煎熬，連孩子都被曬成蜥蜴了，於是決定要把其中一個太陽射下來，避免類似的悲劇再發生。這位父親準備了弓箭、食物、繩索等物，出發前他在家門前種了一棵柚子樹作紀念，就單獨前往。這位父親經歷了千辛萬苦，不知道走了多久，終於走到一座很高的山頂上，他躲在大石頭後面等著太陽的出現；不久，太陽出來了，他張開弓箭，準確的射中了太陽的眼睛，太陽流了許多血，太陽隨手一甩把它的鮮血甩向山區，而那個地方陷了一個凹窟，後來形成一個潭，這就是日月潭的由來。

從此之後，這個太陽無法再發出火熱的強光，成了現在的月亮，而月亮上那些灰灰的污點，就是當初受傷眼睛裡的血斑，射下太陽的父親回到部落，但頭髮及鬍鬚都已泛白，而出門前所種的柚子樹也早已長成大樹結果了。



The Origin of Sun Moon Lake III

The Bunun tribe is one of the main aboriginal tribes of Taiwan; they mainly reside in the southern areas of Puli, and around the central mountains especially on the eastern side of the mountain ranges. Furthermore, the Bunun tribe had







their first settlement in the southern areas of Shui-Sha-Lian; therefore, some of their legendary stories were related to the origin of Sun Moon Lake.

According to their story, there were two suns in the sky back in the old days. Due to the constant presence of the two suns, people didn't have any evenings and were constantly suffering from the sweltering heat.

During that time, there was a couple who led a farming life with their children in the Bunun village. One day, the couple had to work on the farm so they had to leave their children in a small shed made of tree branches before going to work. The couple worked extremely hard on the farm for many hours, and when break time finally came, they went back to the shed to check on their children and were astonished to find their children missing. No matter how hard they searched around the area, their children were no where to be seen. The couple even searched under the rocks and saw a small lizard crawling out of a big rock, but the lizard disappeared soon after it was discovered.

The couple was heartbroken but they had to go home as the night approached. That evening, the couple saw a dream in their sleep where their children said to them that the sweltering heat of the two suns had turned them into lizards. The father was furious after he woke up, and decided to take revenge by shooting down one of the two suns in the sky. He soon prepared himself with arrows, food and ropes before leaving for his journey. Just before he left, he planted a pomelo tree in front of his house as a memorial to the day.

The father's journey turned out to be extremely hard; he walked for many miles and finally got to the summit of a very high mountain. After he got there, he hid behind a big rock to wait for the sun's appearance. Soon after, the sun showed up and the father shot the sun with his arrow without further hesitation. The arrow got into one of the sun's eyes, and the sun started bleeding bad. The sun gathered the blood with its hands before throwing it into the mountains forcefully, creating a big hollowed cave in the deep mountains. Overtime, this hollowed ground became a lake Sun Moon Lake of the present day.

Since then, the injured sun was incapable of radiating strong rays like before and eventually turned into a moon. The numerous black spots we see on the surface of the moon today were the shooting wounds from the old days. The father then returned home after he shot the sun. However, by the time he got there, he had already aged into an old man. The tree which he planted before his departure had already grown into a big tree with many pomelos on it.

日月潭的由來 IV

在很久以前，水沙連這個地方突然出現旱災，莊稼顆粒不收，餓殍遍地，居住在這裡的居民，便每天燒香唸佛乞求上蒼降雨，上蒼被人們的誠心感動了，便派遣兩位神仙下來凡間，設法來解救，這兩位神仙一位是太陽神，一位是月亮神，二神商量之後，決定在此掘出兩個







大水潭，於是太陽神一顯神威，便掘出個形狀如日輪的水潭，水為紅色；而月亮神則掘出個形狀似彎月的水潭，水為碧綠，形成了日月二潭。從此以後，這裡的旱象便徹底解除，風調雨順，五穀豐登。當年二潭中間被一條道（土堤）隔開，這個道叫「光華道」，後人曾有一副對聯來形容它們，聯曰：「色分丹碧東西異；象判陰陽日月同」。又不知過了多少年，這裡因為修建大水庫，把中間的「光華道」扒開了，使二潭連成一體，於是就形成了今天的這個日月潭，現在潭的中心還有個「光華島」（現稱拉魯島），就是那個「光華道」留下的標誌。

The Origin of Sun Moon Lake IV

Back in the old days, the Shui-Sha-Lian area had a severe drought, not only were food supplies short, the threat of widespread famine also brought a lot of distress to the people. In order to pray for blessings from God, people followed the traditional Buddhist tradition by chanting the sutra and burning the incense everyday. At last, their God was moved by their faith and so he sent two other Gods to help them--one of them was the God of Sun, and the other the God of Moon.

The two Gods discussed the many possible ways to help the people, in the end, they decided to dig two big lakes. The God of Sun used his power to create a beautiful lake



resembling the shape of the Sun with reddish-colored water. Similarly, the God of Moon also made a lake that resembled the shape of the moon, but the water in the second lake was green. Due to the creation of the two lakes, people survived the horrible draught and were able to resume their farming work.

When the two lakes were first created, they were separated by a passage known as the"Kwan-Huah Path". However, some years later, people started dam construction there and so the path was removed. As a result, the two lakes were combined into one and became today's Sun Moon Lake. Furthermore, the island known as the"Kwan -Huah Island" which sits in the centre of Sun Moon Lake today was actually the left-over from the old " Kwan-Huah Path".









日月潭的由來 V

在中國福建省的鼓浪嶼流傳一則有關日月潭由來的故事：很久以前，有一對年青的夫婦居住在鼓浪嶼，有一天，男的出海捕魚去了，中途遇著颱風，船沉沒了，他漂流到一個荒島，而妻子也一直沒有丈夫的音訊，後來妻子天天登上鼓浪嶼遙望大海，思念著她的丈夫。她死後化成了一棵相思樹，那灑落的黃花便是她思念丈夫的淚滴。

漂流到荒島上的丈夫，因為無法渡過那茫茫大海回去故鄉，於是每日都站在島嶼最高的山上眺望著故鄉，因過度思念故鄉的親人，丈夫死後也化作了一棵相思樹立在山上；那島就是台灣島，那山就是阿里山，日月潭的湖水便是丈夫的淚水所聚而成。

The Origin of Sun Moon Lake IV

In the Fukien province of China, there is a well-known story about Sun Moon Lake that refers back to the old days when a young couple lived on an island by the sea. One day, an unexpected typhoon attacked the island when the husband was out fishing. Due to the strong wind and the heavy rain, the husband's boat sank as a result. The wife then lost contact with her husband and was devastated by her husband's disappearance. She went up to the summit of a mountain to look for her husband everyday but the husband never returned. The wife eventually died of her long-term sorrow and turned into a tree after her death. The tree had numerous tiny yellow flowers, which were believed to be tears from the wife.

As for the husband, he actually survived from the typhoon ordeal but was drifted to a remote island. He missed his wife tremendously, but was incapable of crossing the big sea on his own. He went up to a high mountain everyday just like his wife did, and eventually turned into a big tree on top of the island after his death. Many years later, the island became the country of Taiwan today, and the mountain became the present day A-Li Mountain. It was also said that the water of Sun Moon Lake actually came from the husband's tears when he was trapped on the island.



日月潭的故事
The Story of Sun Moon Lake

很早很早以前，台灣島上有個深潭，裏面住著黑白兩隻惡龍。一天，黑龍吞吃了太陽，白龍吞吃了月亮。立刻，島上一片黑暗。

大尖哥和水社姐是一對年輕的漁民夫婦，他們決心除掉惡龍，找回太陽和月亮。他們舉起火把，爬山過河，整整走了99天（久久之意），才來到深潭邊。一個老婆婆告訴他們，只要挖出阿里山下的金斧頭和金剪刀，就能殺死惡龍。

大尖哥和水社姐帶著工具，點著火把，又走了99天，來到阿里山下。他們不停地挖山，99天過去了，終於挖出了閃閃發光的金斧頭和金剪刀。他們跑到潭邊，大尖哥用金斧頭砍斷了黑龍的腰，水社姐用金剪刀戳穿了白龍的喉嚨。

太陽和月亮立刻從龍嘴裏滾了出來，在潭裏一沈一浮的，只能照亮少許地方。老婆婆又告訴他們，只要吃了龍眼珠，變成巨人，就能把太陽和月亮托上天去。大尖哥和水社姐吞下了惡龍的眼珠，立刻變成巨人，他們終於把太陽和月亮托上了天空。



大尖哥和水社姐怕太陽和月亮再掉下來，一直守在潭邊。不久，他們變成了兩座大山。後來，人們就把這個潭叫日月潭，把潭邊的兩座山叫大尖山和水社山。





The Story of Sun Moon Lake

A long time ago, there was an extremely deep lake on the island of Taiwan. Even though the beauty of the lake was a rare treasure for the people of Taiwan during that time, there were two evil dragons (one white and one black) living in the lake which continuously caused troubles and problems in that area. As a result, despite the attractive nature of the lake, it was considered an evil and dangerous place.

One day, the black dragon swallowed the sun and the white dragon swallowed the moon, turning the island into complete darkness. This brought a tremendous amount of distress to the people because without any sunshine and moonlight, people's daily routines were severely affected. However, no one was brave enough to confront the two evil dragons.

Then a brave young couple volunteered to kill the two big dragons and to put the sun and the moon back into the sky. After 99 days of hard journey, the young couple finally arrived at the lake. However, before they started fighting with the dragons, they had to follow the advice given to them by an old lady back in the village. They were instructed to go into the mountains in order to dig out a golden axe and a pair of golden scissors, both of which were essential equipments for fighting against the dragons.

The couple walked for 99 days to get to the mountains, as soon as they got there, they started digging very hard for the pair of golden scissors and the golden axe. Finally, after another 99 days of hard work, they found both the axe and the scissors. Without wasting any time, they returned to the lake immediately and killed the two dragons. After the death of the evil creatures, the couple followed the second advice from the old lady, which required them to swallow the eyes of the two dragons so that they could transform their ordinary figures into gigantic ones in order to drag the sun and the moon back into the sky.

They did so without further hesitation and successfully dragged the sun and the moon back into the sky. However, they were afraid that the sun and the moon would disappear again, therefore, both of them remained next to the lake to safeguard the area. They eventually turned into two mountains and became a famous symbol of Sun Moon Lake.



倒吊葫蘆的由來
The Origin of the Up-Side-Down Gourd

日月潭青龍山沙巴囒的葫蘆崙，它的外形很像一個斜插在水中的匏瓜，當地的人稱為「倒吊葫蘆」。

相傳有一天，八仙在蓬萊閣上聚會飲酒，酒至酣時，李鐵拐提議到海上一遊，八仙齊聲附和，並言定各憑道法渡海，不得乘舟。

漢鍾離率先把大芭蕉扇往海裏一扔，坦胸露腹仰躺在扇子上，向遠處漂去。何仙姑將荷花往水中一丟，頓時紅光萬道，何仙姑佇立荷花之上，隨波漂遊。隨後，呂洞賓、張果老、曹國舅、鐵拐李、韓湘子、藍采和也紛紛將各自寶物丟入水中，借助寶物大顯神通，遨遊四海去了。

八仙雲遊四海，來到蓬萊仙島，因被美麗的山光水色深深吸引著迷而流連忘返。有一天，眾仙一路飛來，越過水社大山，低頭一看，張果老開口說：「唉呀！糟糕！下方那口深潭四周都是高山，卻怎麼看都找不到水的來源，若沒有源頭，莫非是一潭死水？」

何仙姑接著道：「水色青黑，看來是有毒！」

說著說著，眾仙要李鐵拐拿出葫蘆裏的藥丹為湖水解毒，沒想到李鐵拐一時失手，整個葫蘆掉落沙巴囒附近的潭邊，所有藥丹都掉了出來，潭水也因此變得格外清澈。眾仙大笑：「剩個空的葫蘆罐，算了吧，不要撿！」於是一起吹了口氣，變成了一座山，它的形狀像一只倒吊葫蘆，這就是日月潭「倒吊葫蘆」的由來。








The Origin of the Up-Side-Down Gourd

There is an area at Sun Moon Lake that resembles the shape of a bottle gourd, therefore, it is known by the local people as the "up-side-down gourd".

The origin of this area dates back to the legendary times when eight angels were gathered for a drinking party one day. As the angels enjoyed the food and wine at the party, one of them suggested the idea of going for a ride in the sea. All the angels agreed to the plan, and made an agreement not to ride on boats but to fly using their magic.

One angel immediately threw a big fan which was shaped like a palm leaf into the sea; he then rode on the fan and sailed across the sea. Another angel created a colorful path by tossing a lotus flower into the sea, she then rode on the central part of the flower surrounded by petals. Following the two angels, the rest of the members also utilized their own magic and flew across the sea.

One day, as the angels went riding again, they saw a huge lake surrounded by numerous mountain ranges in the Shui-She areas. They were puzzled by the origin of the lake water and wondered if the lake was poisonous due to its dark appearance. They asked one of the angels who had a bottle of gourd to detoxify the lake water. However, when the angel reached for his gourd, he lost balance all of a sudden and dropped his bottle of gourd into the lake. As a result, the lake water was successfully detoxified but the precious gourd was lost in the deep lake water. The rest of the group told the angle to leave the gourd there and they used their magic and turned the gourd into a mountain, which then became today's "up-side-down gourd".






二芭籠的由來

The Origin of Er-Ba-Loong : The Story of the Hunting Cage

今日月潭水社壩南邊一帶的地名稱為「二芭籠」，地名由來是這樣被當地人流傳著：相傳很久以前，有一位邵族的獵人背著背籠(palanan)出獵，因為追逐一隻獵物，來到水社店仔後方的山上時，剛好遇到傾盆大雨，雖然山路滿是泥濘，但獵物即將到手，獵人覺得放棄捕獵實在可惜，於是繼續追逐，但一不小心，竟然從山坡高處連同背後的背籠一路翻滾下來，等到停止時，身體剛好不偏不倚地趴在背籠上，當地漢人居民發現他時並不明究裡，只是覺得好笑，自此之後，便習慣性的以「壓到背籠的那個地方」稱呼該地，因為閩南語的「壓」與「二」的讀音相同，芭籠即是邵語palanan，久而久之，便稱此地為「二芭籠」了。

At the present day Sun Moon Lake, there is an area known as "Er-Ba-Loong" that is situated in the southern part of Shui-She. The origin of this unique name refers back to the story of a hunting cage back in the old days.

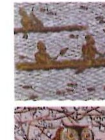
A long time ago, a man from the Thao tribe went out hunting one day with a cage "palanan" on his back. The hunter chased after an animal all the way and arrived at the Shui-She areas. When he



got there, it suddenly started raining heavily. The rain made the hunting difficult as the mountain paths were full of mud, however, the hunter didn't want to give up easily and so he kept on chasing after the animal.

Suddenly, the hunter slipped over the path and rolled all the way down the hill with his hunting cage. He finally came to a stop and was discovered by a group of Han people. The Han residents could not help themselves but to laugh at the hunter when they saw his strange position after the fall, where he lied flatly on top of the hunting cage.

Since then, people started calling that place 'the flattened hunting cage site'. Furthermore, because the sound of "to flatten" is the same as the number "two" in the Taiwanese dialect, overtime, people gave the place a new name "Er-Ba-Loong".






天水嬸的故事

The Story of Madam Teng-Shui

水社有位女傑叫做天水嬸，她是邵族水社頭目的女兒，長大後，嫁給漢人杜天水，所以被人叫做「天水嬸」。

清代時期，拓墾埔里社的平埔族人，時常遭到高山族的武力威脅，天水嬸便仗義地援助平埔族，供給他們武器和糧草，但因高山族的連年襲擊，於是天水嬸和平埔族人相約，如果高山族圍攻平埔族的時候，她一定帶人前來相援。有一次，高山族大舉圍攻平埔族，情勢很緊急，他們就派人到天水嬸處求援，她得到消息後，立刻帶領水社的壯丁前來援助，結果高山族腹背受攻，只好倉皇逃走，高山族因為這次的傷亡特別慘重，之後不敢再來侵擾，平埔族建立了移住的基礎，開始安居樂業的生活，接著漢人陸續進入販賣商品。

有一天，漢人正在整理貨品的時候，忽然遭到平埔族人逮捕，因為平埔族人不知聽信何處謠言，誤以為漢人是要來侵奪地盤，於是先發制人，以免後患。漢人遭到此一意外，驚惶萬分，這時天水嬸挺身而出，盡力化解誤會，於是雙方締約，約定平埔族收集獸皮、鹿茸、山產等物品，和漢人運來食鹽、鹹魚等物品，以「以貨易貨」的方式進行交易，平埔人簽約後突又反悔，恐漢人有詐，要求留下人質。天水嬸為使雙方順利貿易，平息誤會，於是自願充當人質，並約定當月十五日月圓之夜易貨，不得食言，如有違約，以人命擔保賠償。

那時漢人運貨已改由循草屯經南港溪進入埔里社，沒想到因路徑更改，竟在北港溪一帶迷失方向，繞來繞去，多花掉好幾天。充當人質的天水嬸再怎麼盼，仍然一切成空，她向平埔族人解釋，也毫無作用，漢人違約就是違







The Story of Madam Teng-Shui

約，於是，在十六日那天，天水嬏被殺了。十七日那天，漢人終於把貨品送達，經過說明，平埔族人才知事出有因，也才知誤殺了天水嬏，不禁悲痛懊悔不已。但人死不能復生，平埔族最後決定與漢人永遠和平相處，並建了「義女祠」來供奉，以慰天水嬏在天之靈。

In the Shui-She village, there was a famous lady who was also the tribal leader's daughter. The lady married a Han man named "Teng-Shui" so she became to be known as "Madam Teng-Shui".

During the Ching Dynasty, people of the Ping-Pu tribe were constantly threatened by people from the Kao-Shan tribe. Madam Teng-Shui always helped the Ping-Pu people when they were intimidated , she also provided them with a lot of weapons and food. However, the Kao-Shan people kept on threatening the Ping-Pu people, so Madam Teng-Shui promised the Pin-Pu people to give them continuous support and protection whenever the Kao-Shan group came near.

Then one day, a group of Kao-Shan people attacked the Ping-Pu villages. The Ping-Pu people were terrified and went to Madam Teng-Shui's place immediately to ask for help. Madam Teng-Shui led a group of strong fighters to the Ping-Pu villages straight away without any hesitation. In the end, the Kao-Shan people were badly defeated and fled back to their own areas. Because many Kao-Shan people were hurt in the fight, they stopped attacking the Ping-Pu people after that. Since then, the Ping-Pu people were able to live in peace and started building their own homelands. They also started some business affairs with the Han people.

One day, gossip were heard which said that the Han people planned to invade the Ping-Pu's homeland. The Ping-Pu people became extremely anxious and decided to take some actions first in order to protect themselves. They attacked the Han village first when the Han people were busy with their business affairs. Such an unexpected invasion terrified the Han people and they vowed to take revenge. Just when chaos was about to result, Madam Teng-Shui came to mediate between the two tribes. Therefore, instead of engaging in a violent physical fight, the two tribes ended up signing a treaty. The treaty stated






that the Ping-Pu people would collect things such as animal skin and mountain products in exchange for the Han people's salt and pickled fish.

Although both parties agreed to engage in open exchange, the Ping-Pu people were doubtful about the Han people's trustworthiness. Therefore, they requested for a hostage to be laid down on the treaty. In order to keep both parties happy, Madam Shui-Teng volunteered to be the hostage - if one side breaks the promise, Madam Shui-Teng would sacrifice her own life for it.

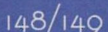
So the two parties began their trading activities after signing the treaty. However, during that time, the Han people changed their trading route when they carried stock into Puli. Due to such change, a group of Han people got lost on their way to Puli and were trapped in the mountains for many days. The Ping-Pu people waited for the Han people's arrival in Puli, but in the end, no matter how hard Madam Teng-Shui explained to them, they concluded that the Han people had broke their promise.

Finally, on the sixteenth day, the Pint-Pu people could not wait any longer and killed Madam Teng-Shui according to the treaty.

Soon after her death, the Han people finally arrived in the Ping-Pu village on the seventeenth day and explained the cause for the delay. The Ping-Pu people then realized that they had killed their hostage by mistake and were devastated by their own foolish action. Since then, they decided to trust the Han people without any further doubts, and erected a special shrine in memory of Madam Teng-Shui.







地龍竄升的故事

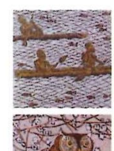
The Story of Land Dragon

日本人在日月潭大興土木興築水力發電工事時，日月潭附近的十餘個村莊發生了雞不啼、狗不吠的靈異怪事，每到夜晚時，水社大山和巒大山的山上，總是有人聽到怪異的嚎聲，讓村民感到惶恐不安，接著水力發電工程亦屢傳意外，常有停工的情事發生，同時日本內地亦頻頻發生火災之災變，各種靈異怪事流言四起，讓施工單位傷透腦筋，於是決定由日本內地聘請一位高僧前來日月潭堪察地形，經堪察後發現日月潭的水力發電工程，傷害此地的山脈靈氣，此一高僧宣稱有一條地龍竄升到空中盤旋作怪，必需設法平息，於是在這位高僧的建言之下，為祈求水力發電工程順利平安，必須從日本內地廣島縣之嚴島神社，請來玉女水神「市杵島姬命」（神名）作為日月潭的守護神，並在日月潭的珠嶼（珠仔山，今拉魯島）上建神祠供奉。

神祠建成後，取名為「玉島祠」，珠嶼亦改稱為「玉島」，當「市杵島姬命」水神定座時，此一高僧安裝一把向天的大弓箭，且面向西南方，弓與



箭有丈餘長，即隨時可一擊即射的氣勢，威使空中盤旋的地龍驚駭而遠離。神社及向天弓箭完工後，舉行法會，由高僧主持。此後，山中怪異嚎聲就平息下來，各村落又恢復雞啼狗吠的景象，其後日月潭的發電工程順利進行，直到工程竣工後，玉島上的向天弓箭才被拆除。







The Story of Land Dragon

When the Japanese started building hydraulic power stations at Sun Moon Lake, numerous strange events continued to happen in the villages. Not only did the dogs stop barking, all the cocks in the farms also stopped crowing in the morning. Some strange noises were also heard in the deep mountains at night. Moreover, the construction project of the hydraulic power station by the Japanese also had many unexpected accidents, all of which slowed down the overall building process.

Having had so many obstacles, the Japanese asked for some advice from a Buddhist monk. The monk inspected the area and concluded that the over all constructing project had disturbed the spirit of the mountains. He said that a dragon that used to live underneath the land had been freed by the building works. The monk also said that in order to complete their construction work, the land dragon must be settled first.

The Japanese urgently asked for the spirit of the Goddess in Japan and shifted her spirit to Sun Moon Lake to safeguard the area. They also erected a huge set of bows and arrows to keep the land dragon away. Buddhist rituals were also performed on site by the Buddhist monk. After that, there were no more strange noises at night, dogs began barking again, and the cocks also began crowing in the morning. Everything was back to normal and the construction work went on smoothly without any further accidents.







平埔族勇士引水到日月潭的故事
The Story of Water-Guiding Event

日月潭在沒有作為水力發電的貯水庫之前，面積比較小，原來的水位是在現在水位下面21公尺處，以潭面中央之珠仔山（珠嶼、玉島、光華島，即今之拉魯島lalu）為界，北半部的形狀如日輪，南半部的形狀如月鉤，故被取名為日月潭。由於日月潭畔之邵族聚落於清代年間被稱為水社，日月潭又地處內山地帶，在地的人又大都不曾看過海，故當地漢人稱日月潭為「水社海」。

水社海的四周原來都是邵族的園地，漢人移入之後，將水社海的四周開墾出一片片良田，並且種植水稻，漢人在潭邊建有水社、北旦、向山、卜吉等聚落，而邵族則聚居於石印、外石印一帶，以狩獵、漁撈和種山田維生。

日本人來了以後，就在日月潭及內山一帶到處測量，沒多久開始大興土木，日本人在水尾溪和濒臨頭社方向的低窪處，各建水社壩和頭社壩，當壩堤完工後，開始自濁水溪武界一帶引水注入日月潭，因水位上升，日本人把漢人遷居到員林、頭社、南港等地，潭畔的邵族人則移居到卜吉社。（barawbaw，今伊達邵）

日月潭水力發電工程即是從濁水溪武界一帶引水到日月潭，將日月潭建為大型的貯水庫，再引水到門牌潭，利用落差來推動水車發電。

日月潭水力發電的工程相當浩大，施工期間常有意外事故發生，死了許多人，日本人在珠仔山蓋了神社，從日本內地請來「市杵島姬命」水神鎮座，發電工程才平安順利進行。

從濁水溪引水到日月潭的距離長達15公里，而且引水隧道都是建在崇山峻嶺間，其興工相當不易，加上日月潭水力發電工程是世界級的土木工程，









工程竣工時，日本人洋洋得意。但在興高采烈之餘，日本人認為這一舉世聞名的水力發電工程如果發生不吉祥的事情，勢必前功盡棄，於是從日本內地請來一位高手指點，這位高手說：「日月潭的水源本非濁水溪的水系，於今要引水到日月潭，勢必要先行「殉水禮」，亦即要送一名活人給水神，如此日月潭方可平安順遂，否則將有災難發生，但這個人若能順利從濁水溪武界一路引水來到日月潭，他可不必殉死。」

日本人相當苦惱，因為不能隨意將一個活人丟入日月潭獻給水神，這是法律所不容，於是就以重金為條件來徵求自願者，若這位自願者能從濁水溪順利引水到日月潭，他不僅可以免死，更能得到重賞。

在埔里街上有一個勇壯的平埔族年輕人正想結婚，但苦於沒有聘金去下聘，聽到了徵求自願者引水到日月潭，又有重賞的訊息時雀躍不已，因為這位平埔族年輕人自小就參加平埔族的「走標」比賽，那是平埔族的成丁儀式，青年人要跑數個村落的路程，若得第一名就得到「好漢」的美名，這個年輕人曾經數度得標而遠近馳名。

這位平埔族年輕人為了能獲得賞金，希望以此為聘金和心愛的人結婚，於是便自願前去，但愛人很擔心他無法引水成功而遭滅頂，一再央求他不要前去，但這位平埔族年輕人志氣已堅，於是前往日月潭的引水源頭。這位平埔族年輕人在日本人開啟引水隧道的閘門之前，已經進入隧道口等候，當日本人開啟引水隧道的閘門時，他便快速引水跑去，隧道內一片烏黑，幾乎看不到前面的方向，這位平埔族的年輕人憑著愛情的毅力一直往前衝，而流水尾隨在後，他一直引水到日月潭的落口處時，大量的流水湧入日月潭，潭水頓時洶湧澎湃，而這位平埔族的年輕人在愛情之神的庇護下逃過一劫，並沒有被洶湧的引水滅頂殉身，他也順利的領到日本人的重賞，以此賞金為聘禮，娶回愛人為妻子，過著幸福美滿的生活，日月潭的水力發電因此得以順利進行。

Before the dam for hydraulic power generation was built at Sun Moon Lake, the size of the lake was much smaller than it is now - the original water level was 21 meters below the






current one.

The distinctive name of "Sun Moon Lake" was given to it because the northern half of the lake resembles the shape of the sun, and the southern half looks like that of the moon. Sun Moon Lake is also known as"Shui-She" by the Thao people where they used to inhabit during the Ching Dynasty. Furthermore, due to the numerous mountain ranges surrounding the lake, people who lived in the mountains barely had any contacts with seawater, hence, it was also known as "the sea of Shui-She " by the Han people.

Areas around the lake were possessed by the Thao people back in the old days, however, after the Han people moved into this area, a serious of farming works began to take place such as the growing of rice crops. Overtime, the Thao people and the Han people started living in separate areas within the Sun Moon Lake region, where the Thao people made their livings by hunting, fishing and planting in the mountains.

Later on, the Japanese people arrived in Taiwan and they searched around the Sun Moon Lake area in order to commence a serious of construction work. They wanted to build a dam for power generation, and so they moved the Han people and the Thao tribe to other areas.

The hydraulic power generation at Sun Moon Lake utilized water from the Zhou-Shui stream, and the water is then reserved in the dam before it is transferred again into another lake. The differences between the many transfers of water at various sites was what made hydraulic power generation possible. Nevertheless, the construction of the dam was extremely difficult; many lives were lost in accidents during that time. In order to seek for blessings during the construction period, the Japanese built a shrine on site, they even transferred the spirit of their God from Japan.

Difficulties experienced during the construction period not only lied in the long distance between the Zhou-Shui stream and Sun Moon Lake, which was as long as 15 kilometers, but also due to the fact the most of the water tunnels had to be built between the mountains.

Although the Japanese were proud of their innovative idea of building the dam at Sun Moon Lake, they were, nevertheless, extremely anxious about the whole process. In order to safeguard their proposed plan for the dam, they sought for professional advice from an expert in Japan.

After viewing the construction site at Sun Moon Lake, the expert told them that because the lake water was not originally from the Zhou-Shui stream, it was necessary for them to carry out a special "water ceremony" where a living person must be sacrificed





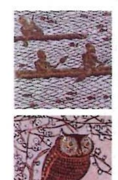

to the water of God. If they skip this tradition, bad things would happen one after another as a result. However, if a person could guide the water all the way from the Zhou-Shui stream to Sun Moon Lake, the life could then be saved.

The Japanese were extremely troubled after receiving such an unusual advice, because it was against the law to sacrifice any living life. In order to prevent any tragedies from happening, they set up a rewards system to look for people who could guide the water from the Zhuo-Shui stream to Sun Moon Lake.

At that time, there was a brave young man from the Ping-Pu tribe living in the town of Puli who was thinking about marrying his long-time lover. However, due to his lack of money he was not able to precede with his marriage plans. When he heard about the rewards system for the water-guiding mission, he instantly saw it as the best opportunity to solve his financial troubles. The young man was not only brave and strong; he had also won several awards in the power-walking competition when he was a child, which was considered an important process in becoming an adult in the Ping-Pu tribe.

In order to get the reward for his marriage plans, the young man volunteered for the difficult water-guiding mission. His fiancée was extremely worried that he would die half way through the long journey and persuaded him not to go, but the young man had already set his mind on this task.

On the day of the water-guiding ceremony, the young man went to the site of the water source. He waited in front of a long tunnel before the Japanese opened the gate of the dam. As soon as the gate was opened, water came rushing behind him and the young man started running immediately. It was extremely dark in the tunnel where nothing was visible, however, the man ran all the way courageously. At last, he got to Sun Moon Lake with the water behind him, and guided the water into the lake triumphantly. Upon the completion of the life-threatening mission, the young man received his rewards and was then able to marry his fiancée. Since then, Sun Moon Lake had been peaceful without any bad events, and the hydraulic power generation also began on site, bringing light and power to the people.






石蓮花的故事
The Legend of the Lotus Blossom Stone

水沙連一帶生產許多樟樹，經熬製的樟腦品質優良，當時製造樟腦的工人稱為「腦丁」，腦丁除了伐樟熬腦以外，要將製成的樟腦挑到平地去出售。

有一天，某位工人在運送樟腦的途中，忽然肚痛如絞，暈倒在地，同行的腦丁非常著急，束手無策，忽見前面的岩石間隙間流出滴滴的清水，隨即去取清水讓他服下，經過幾小時後忽然清醒過來，肚痛也痊癒了，後來經過此處的腦丁都會取一些清水來飲下，不僅清涼止渴，飲後更是精神百倍，感覺健步如飛。

有一年適逢農曆五月端陽佳節，當天忽然烏雲密佈，雷電交加，接著狂風大雨，土石狂奔，忽然岩石間隙的湧泉處出現七座石蓮花，腦丁們爭相走告，認為是聖蹟出現，於是有位堪輿師將此命名為「觀音座蓮」，並發動建廟事宜，取名為「吉仙宮觀音佛母娘娘菩薩」。

二次世界大戰期間，美軍轟炸日月潭第一發電所（今大觀一廠），當地居民惶恐不安，傳說吉仙宮的觀音佛母大顯威靈，在飛機轟炸時顯聖，使百姓無人傷亡，居民感激佛母慈悲救世，於是眾議重建廟宇，此即五城村「吉仙宮」的由來。

Areas around Shui-Sha-Lian are well-known for camphor tree plantation, as well as products made from camphor woods. In the old days, camphor tree production workers not only had to plant trees, they also needed to go and sale products made from camphor woods in the various villages.

A legendary story goes back to the past when one day, one of the workers went selling camphor tree products in the town center. However, half way through his journey, he suddenly had a bad stomachache and





collapsed due to the severe pain. His co-workers were terrified and did not know how to help him. Just when they were about to seek for further assistance, they saw some water coming out from a stone nearby, without further hesitation, they immediately went and collected some water for their ill partner. The sick worker took some sips of the water, and miraculously, after only a few hours, his stomachache was cured.

After seeing his quick recovery, the other workers also drank some of the water, the they all felt energetic afterwards. After this incident, one year in May, an unexpected thunder came to the villages followed by an extremely heavy rain. During the stormy days, seven stones shaped like lotus flowers emerged out of the original stone. People were all surprised by this phenomenon and believed that it was a miracle. They then named the stones the Goddess of the lotus flowers, and decided to build a shrine in this area.

After the shrine was built, the Goddess of the lotus flowers safeguarded the people living in this area for many years. During World War Two when the American attacked this area, none of the residents were hurt due to blessings from the Goddess. After the war, people were extremely grateful and decided to renovate the shrine.



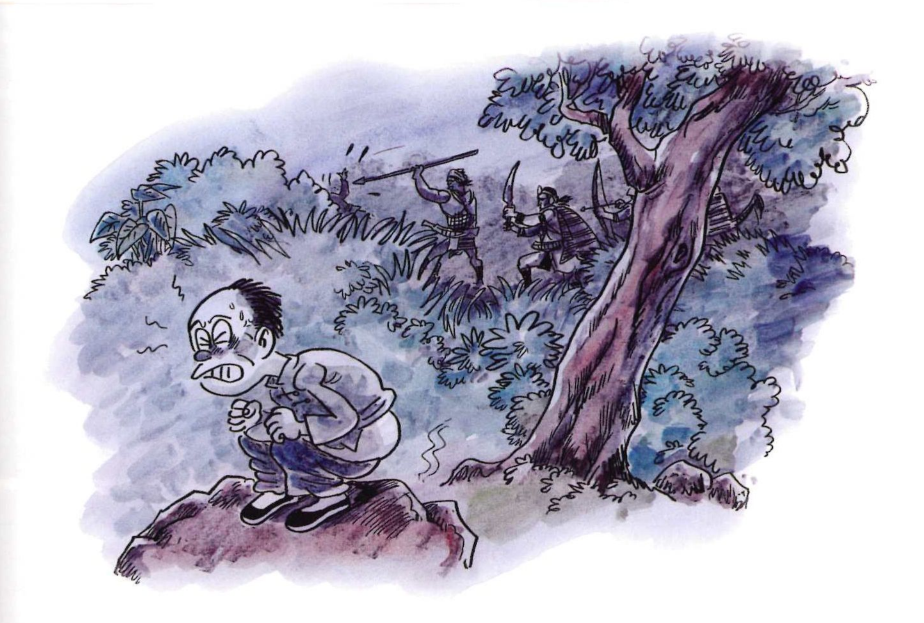



放屎逃性命的由來
Run for Your Life

水沙連古道係沿著濁水溪沿岸，經集集鋪（今集集）、水裡坑二坪（今水里）、土地公鞍嶺、銃櫃、頭社到水社，再從水社、猫囒嶺、鹿篙、鹹菜甕、到埔裡社（今埔里），當時的挑夫，要能肩挑百斤，日行數十里，還要隨時對付攔路打劫的土匪，和出草砍人頭的原住民，可說備極艱險。

有一次，日月潭地區的一間廟宇舉行「神明生」的廟會，從外地請來一團歌仔戲的戲班來演出，演完戲後，戲班一夥人沿著水沙連古道要回到西部去，抵土地公鞍時在土地公廟內休息，其中有一位演員因為吃下太多的大魚大肉，肚子不適就到野外的樹叢間去拉屎，就在這個時候，無意間來了一群出草的原住民，整個戲班的成員皆在毫無防備之下，都成了刀下遊魂，這群凶神惡煞又打開道具箱，拿出戲服穿上，手提人頭，敲鑼打鼓揚長而去，而那位拉肚子的演員，竟成了此劫唯一僥倖的生還者，也成了台語「放屎逃生命」的諺語由來。

Back in the old days, there was an old track called"The Trail of Sui-Sha-Lian" that connected the western plains and the deep mountains in the Shui-Sha-Lian areas together. Not



only did the track serve as the main commuting path for the village people, it was also one of the main trading routes for the aborigines in the past.





Run for Your Life

Among all the trading goods, salt was the most popular of all. There were always people walking on this track with loads of salt for trading purposes. Hence, the track was also called the "Salt Path" by many people.

The trial of Shui-Sha-Lian ran along the Chuo-Shui Stream, connecting many little villages in the area together. It was a very lengthy route and it required a lot of energy to walk through it. Hence, the salt-carrying porters in the old days had to be very brave and strong for their long importing journey. Sometimes they even had to deal with mountain thieves who would rob them on the way.

There was one occasion back in the past when a group of outsiders were invited into the village to perform for the local people's annual festival. After their spectacular performance, the outsiders packed up their costumes and started walking back to their accommodations through the trial of Shui-Sha-Lian. After hours of walking, they were all exhausted and took a brief break on the way. Unexpectedly, one of the staff member had a sudden stomachache and had use the "natural toilet" in the bushes.

Suddenly, a group of mountain thieves appeared in front of the performing group, threatening them for money and valuables. Without proper fighting skills and techniques, all the outsiders were killed by the mountain thieves.

The only person who survived out of the entire performing group was the man who went to the toilet in the bushes. He was terrified to discover the rest of the group had been killed and that his sudden stomachache had actually saved his life. This story remained in that area for many years, and eventually gave rise to an interesting Taiwanese proverb"Run for Your Life by Toilet".







鹽的故事
The Story of Salt

水沙連地區因為沒有濱海，所以不產鹽，但鹽是生活的必需品，因此成了漢人和原住民交易的一項重要物品，漢人的挑夫通常從鹿港挑鹽進入埔里社，採「以物易物」的方式和原住民交換山產獵物，所以有「鹿港擔埔社」的諺語。

往昔從西部平原前往水沙連內山，有一條古道稱作「水沙連古道」，這也是漢人和內山原住民交易的孔道，尤其內山的原住民視鹽為生活上最殷切的物品，這條道路往往就有許多挑夫挑著滿簍的鹽巴到內山去交易，所以這條道路被稱作「鹽路」。

邵族的族人視鹽如寶，邵語稱鹽為qtilha，遇到歲時祭儀，舉行播種祭（mulalu piskamar）和新年祖靈祭（lus´an）時，則有禁止吃鹽的習俗與禁忌，藉此「惜鹽」和不忘祖先遺澤之意，正因為食鹽相當珍貴，所以入墾邵族領域的某些漢人，就以鹽巴和邵族交換土地，而這些換來的土地，經開墾後就稱為「鹽仔田」，而邵族的族人向來把「醬筍」視為珍饡美味，因為醬筍裡的鹽巴可以佐食，因此亦有某些漢人就用幾罐醬筍和邵族交換土地，經開墾後稱為「醬筍田」。



The Story of Salt

Salt is the necessity of life, it is impossible for people to live without it. However, because the Shui -Sha-Lian regions were away from sea, therefore, salt production was not accessible to the people. As a result, salt became one of the main trading products for people living in the Shui-Sha-Lian areas.

Product exchanges took place frequently between the aborigines and the Han people, where the Han people habitually carried salt into Puli in exchange for the Thao's animal products from the mountains.

In the old days, there was an old path called "the ancient path of Shui-Sha-Lian", which was also the main route for the Han people to get to the aboriginal villages. Due to the fact that many Han people mostly carried salt as products for exchange, the route also became to be known as the "Salt Path".

The Thao people treasured salt immensely, they would even exchange land for salt when trading with the Han people. The Han people eventually started several farming activities on these lands, which were also known as "salt exchanged fields ". The Thao people also loved bamboo shoots; they frequently pickled bamboo shoots with salt and served it as one of their main food sources. The Thao people even would exchang land with the Han people for the salty and delicious bamboo shoots. Likewise these lands were latter known as" pickled bamboo shoots exchanged fields".







總統魚的故事
The Story of President Fish

日月潭的潭水相當清澈，潭中的魚類也相當多，包括有鱸鰻、鯉魚、鯽魚、翹嘴紅鮊、鯁魚、白鰱、青魚、草魚等。翹嘴紅鮊學名：Culter alburnus, Basilewsky是日月潭的原生種魚類之一，又名翹嘴巴，其形狀在腰部呈彎曲因而得名「曲腰魚」，因為肉質細緻鮮美，是當地居民最喜愛的珍饈美食，因此成為日月潭的名產。

國民政府來到台灣之後，由於日月潭的風光相當秀美，不僅吸引許多遊客來此飽覽山水之美，先總統蔣介石亦常偕同夫人蔣宋美齡於此接待國賓，每次只要是先總統蔣介石來日月潭時，他的侍衛部隊和整營的憲兵，都會把日月潭全面戒嚴起來，當地的居民和遊客都被摒除在外，不得接近他住宿的行館。

有一次先總統蔣介石來日月潭時，因為擔心國事，所以顯得悶悶不樂，隨行的下屬很擔心，特別要行館的廚師烹飪了一條日月潭的曲腰魚來孝敬總統，先總統蔣介石吃過許多中國的山珍海味，卻從來沒有看過這種外形特異的魚，總統吃過之後感覺味道鮮美，因此眉開眼笑頻頻稱讚曲腰魚「好吃！好吃！」，站在一旁的屬下說：「既然總統如此稱讚，我們就把這種曲腰魚稱為總統魚好了」。自此以後，日月潭的曲腰魚就得了「總統魚」的美名。

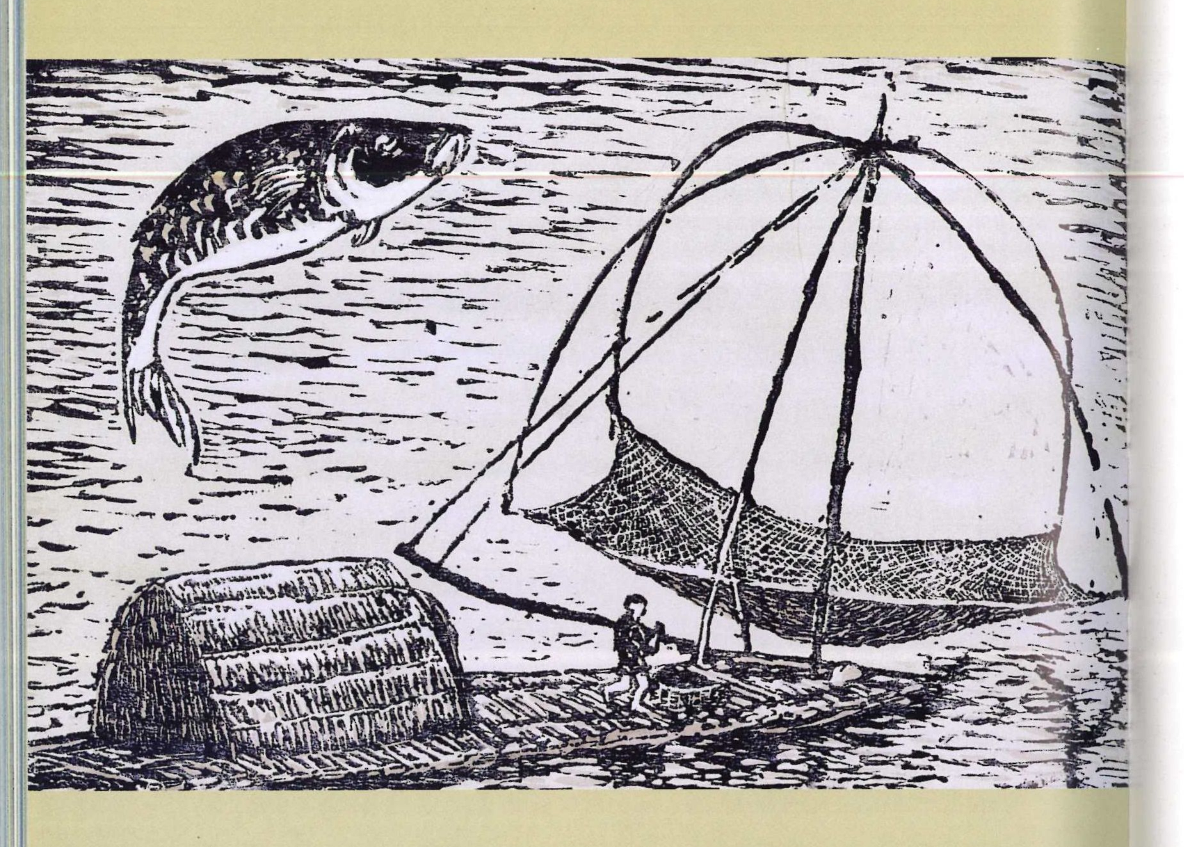
曲腰魚的外形不僅腰部彎曲，牠的下巴亦呈現戽斗，有一次前總統李登輝亦來到日月潭，當他一面欣賞日月潭的旖旎風光，一面享用餐點時，屬下亦送上一條曲腰魚請總統品嚐，並且稟告前總統李登輝說：「報告總統！日月潭的總統魚現在都呈現戽斗了！」，前總統李登輝聽了以後也很高興，頻頻摸著自己戽斗的下巴說：「好吃！好吃！」

曲腰魚的外形不僅僅是腰部彎曲、以及下巴呈現戽斗而已，牠的形狀更是呈現扁平狀。又有一次，陳水扁總統來日月潭宣達日月潭的邵族正式成為台灣原住民之第十族，儀式結束後，陳水扁總統在日月潭畔享用邵族的風味餐，屬下亦送上總統魚請總統品嚐，並且恭敬地向總統稟告說：「報告總統！以前的總統魚有點戽斗，自從陳總統就任之後，





The Story of President Fish



日月潭的總統魚就變成扁平狀了。」陳水扁總統聽了很是高興說：「下次我要帶阿珍（陳水扁總統夫人）來日月潭重渡蜜月，並且要阿珍看看日月潭的總統魚都變成「阿扁魚」了！」

日月潭的曲腰魚不僅贏得「總統魚」的美稱，更因為蔣介石、李登輝、陳水扁等總統，都因曾經品嚐曲腰魚，而下屬都曾以曲腰魚來承歡總統，據說曲腰魚因此被稱為「馬屁魚」。

Sun Moon Lake is well-known for its crystal-clear water and the wide variety of fish species. Out of the many species, the Chiu-Yao fish is the most original fish type. It is famous for its special feature where a visible curve is seen around its body; furthermore, it is also well-known for its sweet taste, which is definitely one of the specialties at Sun Moon Lake.

After the arrival of the Kuo-Min-Tang. in Taiwan, the number of tourists at Sun Moon Lake increased dramatically, even president Chiang Kai-Shek and his







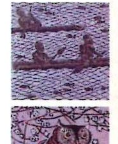
The Story of President Fish

wife were frequently seen with their guests at Sun Moon Lake. There was one time when Chiang came to Sun Moon Lake for holiday again. However, he seemed extremely anxious because he was worried about some political affairs. Some of his party members were concerned about his well-being and asked the chef to make a special Chiu-Yao dish to cheer him up. As soon as Chiang tasted the sweetness of the fish, he let go of all his worries and gave a high praise for the fish. As a result, the fish also came to be known as the president fish.

Chiu-Yao fish is not only famous for the exquisite curve on its body, it also has a protruding part below its mouth. The former president of Taiwan, Teng-Hui Lee, who is well known for his slightly protruding chin, also visited Sun Moon Lake frequently. During his stay, he was presented a special Chiu-Yao cuisine in the restaurant, and the chef told him that the fish liked the president so much that it had taken after the president's look. President Lee was delighted by the joke, and was also surprised by the luscious taste of the fish.

Apart from its unique curve and protruding mouth, the overall body shape of the fish is also extremely flat. The current president of Taiwan, Shui-Bieng Cheng (also known as "A-Bieng" by the Taiwanese people), visited Sun Moon Lake on one special occasion for the Thao tribe. After the ceremony, President Cheng was also presented the popular Chiu-Yao dish. The chef told him another joke on the fish. He said to the president that the fish had become very flat after president Cheng took over president Lee's position (the word "flat" in the Taiwanese language has the same sound as President Chen's first name "Bieng"). President Cheng was again overjoyed and promised to bring his wife to Sun Moon Lake next time to see and taste the Chiu-Yao fish.

The Chiu-Yao fish has indeed been a long-time favorite for the many succeeding presidents of Taiwan, hence, the special name "president fish" was given to it. Furthermore, because the chef always presents the fish with jokes in order to please the president, it also became to be known as "the flattering fish".









本書作者、譯者簡介

採集、撰文／鄧相揚

1951年出生於南投縣埔里鎮，從事霧社事件、泰雅族、邵族、平埔族群的田野調查與研究長達二十餘年，陸續完成文史專著與觀光叢書共二十餘冊，為國內外知名的報導文學作家與文史工作者。

Author/ Editor: Shiang-Yang Deng

Born in the town of Puli, Nan-Taou County, in 1951. For over 20 years, he has dedicated himself to the study of the Taiwanese aboriginal culture such as the Atayal tribe, the Thao tribe, the Ping-Pu Tribe and the Wu-She Event. Not only is he well-known for his continuous contribution to the study and reportage of the aboriginal history and culture, he has also written more than 20 books over the years, all of which have received wide-spread recognition both inside and outside the country.

英文翻譯／鄧詩盈

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English Translation：Katie Shih-Yin Deng

Katie graduated from the University of Auckland, New Z ealand in 2003. After that, she began her teaching life in Japan, at a British English school for two years. After com-pleting her Masters degree in English Language Education and Linguistics in 2005, she returned to Japan and is currently teaching at a public high school in Saitama City.

版畫作者／鄧詩華（遺作）

1965年生於埔里，文化大學美術系畢業，作品屢次入選省展、國展，更榮獲全國美展優選。1994年開始從事邵族調查暨邵族版畫製作，當年9月17日因採集邵祖靈祭，途中不幸殞難於日月潭。

Artist/ Engrave Designer: Shih-Hua Deng

Born in Puli, in 1965. He graduated from the Chinese Culture University majoring in Fine Arts. His artworks have won numerous awards in various national and international art competitions over the years. He started his Thao engraving series in 1994, unfortunately, in the same year, he died in an accident at Sun Moon Lake.

繪圖／邱若龍

國內知名美術家及映畫工作者，擅長繪製台灣原住民族圖像及圖騰設計，《霧社事件》調查報告漫畫書享譽國內與日本，紀錄片作品曾入圍金馬獎「最佳紀錄片」。

Illustrations: Ruo-Long Chiou

A renowned artist and graphic designer. He is also specialized in the totemic design and image illustrations for the Taiwanese aborigines. His project on the 'Wu-She Event' has been widely recognized in both Taiwan and Japan. One of his documentary works was once nominated the best documentary film for the Golden-Horse Award.







本書邵語書寫系統

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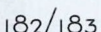
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雙唇塞音(濁)	b	b
舌尖塞音(清)	t	t
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舌根塞音(清)	k	k
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舌尖擦音(清)	s	s
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喉擦音(清)	h	h
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舌尖鼻音	n	n
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舌尖邊音(濁)	l	l
雙唇半元音	w(註2)	w
舌面半元音	y	j

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前高元音	i	i
央低元音	a	a
後高元音	u	u

[註]

1. 齒間濁擦音“z”雖與齒間清擦音“th”彼此對立，如果以“dh”代表齒間濁擦音，似乎正好可與齒間清擦音“th” 對應。但為了維持一音一字母的原則，仍以z做為書寫字母。
2. 當字母w出現在母音字母前時，會發成[β]音；出現在子音字母前時，則發成[w]音。



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1999年《邵族華采》南投縣，教育部社教司、南投縣政府、南投縣風景區管理所出版。

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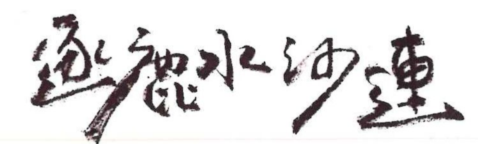
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